he LUTHERAN

PRESIDENTS IN CANADA

They head a university, a synod and a church

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l. 44, No. 6

NOVEMBER 8, 1961

Preachers and Hearers

IT WAS AN ordinary Sunday. Our ordinary pastor had preached one of his ordinary sermons. As usual we were not impressed.

"Who's going to church this evening?" I asked the family at dinner. No answer! Then I said that I had always wanted to hear Pastor Doe preach at Midtown and they agreed to come along.

MIDTOWN is a hundred miles away. Our leisurely drive was hindered by heavy Sunday traffic. It rained heavily as we drove into Midtown. At a drug store I phoned to inquire the way to the church. The person who answered added that the evening service was just beginning and we'd better hurry.

The congregation was singing a familiar hymn as we entered the building. Then Pastor Doe announced that arra ments had been made to show a relig film and urged us all to go down to parish hall where the film would be sh in place of a sermon and the clo prayers of Vespers!

What a let-down! Motion pict often hurt my eyes and give me a h ache—and besides, we'd seen this film

IT CONTINUED to rain in torrents we walked out of the church and sta our long drive homeward. We missed hearing Pastor Doe preach, a all. But as I thought about it, I reali that I had learned a lesson. I had g to hear Pastor Doe preach; not to h the Word and will of God. Mayb hadn't missed much after all.

—J. MILTON FR

The LUTHERAN *News Magazine of the United Lutheran Church in Americ*

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THIS WEEK . .

● TELEVISION is the question in *The Lutheran* this week. A young mother who is also a church school teacher expresses negative thinking ("Save our children from TV"). She says home life is being warped, Christian training disrupted, and a lot of time wasted.

Dr. Huldschiner of *The Lutheran* staff, who writes TV scripts himself, replies ("Let's accept the challenge"). Dr. Huldschiner thought the Mora article is distorted and should not be published, so we gave him an opportunity to answer it. A last word in the debate is on page 50 (see *"In Conclusion"*).

● A YOUNG American, engaged in graduate study at the University of London, has been traveling around Europe this summer, and looked in at various church institutions, including a French children's home ("Vincennes: new home for forty boys"). This home is an example of Christian helpfulness across national boundaries. The Church of Norway helped the Lutheran Church of Paris in building it.

● EDGAR BROWN comes to the end this week in his recollections of a summer journey in Europe. He found a copy of the *Service Book and Hymnal* in a store in Helsinki, and some other things of interest to a Lutheran from America.

● AND WE might mention that you should read the leading review in the "Books" pages about *Living the Liturgy*, by Edgar S. Brown.

● COVER PICTURE. Three presidents. Dr. Franklin Clark Fry of the United Lutheran Church (seated) . . . the new president of Waterloo Lutheran University, Dr. William J. Villaume . . . and ULC Canada Synod's president, Dr. Albert Lotz. The occasion was Dr. Villaume's inauguration last month (*see page 34*).

THE CHURCH IN THE NEWS

Chile to be mission field

United Lutherans will soon learn the ABC's of mission work in South America. Joining sister churches in Argentina and British Guiana will be a mission field in Chile, the Board of Foreign Missions voted last month. The board also supports work in Uruguay.

Invitation to establish the new mission came from the Evangelical Lutheran Church of Chile, Dr. Earl S. Erb, ULC foreign missions executive, reported. He noted that the Church of Chile had been established in 1933 as an outgrowth of overseas work formerly maintained by German Lutherans among emigrants from that land. The church has about 25,000 members, uses the German language. It will welcome aid in developing Spanish-language congregations and activities. Dr. Friedrich Karle, president of the Chile church, will visit the U.S. early next year to help set up plans for the new mission work.

Big opportunity seen

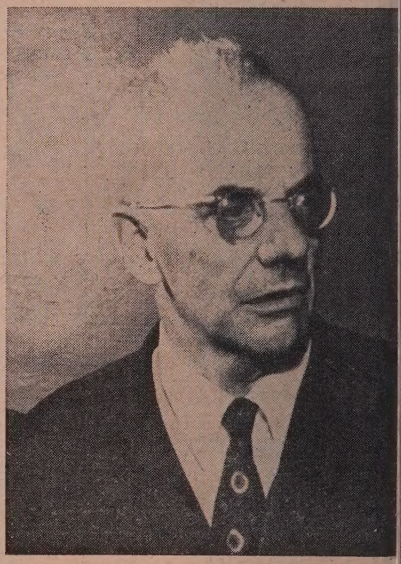
Unusual opportunities exist in Latin America because most of the population is unchurched, the board was told. "Roman Catholicism has been silently rejected by increasing numbers of the population. Roman Catholic reports indicate that 93 per cent of the people are ba tized in church, but they know very litt if anything about their religion. Mo than half are married and more th half are buried outside the church." Pr estants claim about 11 per cent of t population of Latin America, the repo noted.

Dr. Erb called the plan to enter Ch a "major advance in a new area." H said work would start as soon as Spanis speaking missionaries were available.

End nuclear tests, Scots ask

The British government should "tal every possible step to secure the cess tion of testing of atomic weapons," t Church of Scotland urged in a messa released by its executive group. Brita was asked to continue its policy of n exploding nuclear bombs in the atmo phere.

Citing the dangers of atomic fall-o



INVITES ULC INTO CHILE
Dr. Friedrich Karle

he church's resolution said, "It is tragic hat the health of an unknown number hould be affected, or perhaps their lives ost, for no good purpose."

A statement calling for the United Nations to "take formal action" to stop he Soviet Union's nuclear tests which re polluting the atmosphere was issued y the Commission of the Churches on nternational Affairs, an agency of the World Council of Churches. Dr. O. Fred Nolde, commission director, called for insistent world opinion" to halt the langerous tests "in the interest of humanity's well-being."

33 chaplains needed

U.S. military build-up requires that 33 additional United Lutheran pastors enist as chaplains, the ULC Executive Board was told last month. Reserve chaplains involuntarily recalled with their units cannot be credited to this quota, he National Lutheran Council's Bureau of Service to Military Personnel reported. At least fifteen of the additional chapains should be ready for duty by Jan. 1, he report continued.

The normal requirement of three years' parish service will be waived for reserve chaplains or others "involuntarily recalled" since "national emergency" conditions exist, the Consulting Committee on Military Chaplaincy said in a policy recommendation approved by ULC President Franklin Clark Fry. The committee also advised pastors ordered to extended active duty to resign from their pastorates. Active chaplains serve under a call by the church and would be holding two calls if they did not resign from civilian posts, the committee pointed out. They may receive a $200 monthly allowance for six months after being separated from military service while they await a new call to the parish ministry.

Wants youth to be prepared

Congregations should take steps to prepare young men for the problems they'll encounter when drafted into military service, the Rev. Engebret O. Midboe, executive secretary of the Bureau of Service to Military Personnel, pleaded. Young people need "down-to-earth counseling on what this struggle is all about," he continued. While the first officer to speak with new recruits is a chaplain, "it is a question whether this orientation is not already too late."

Mr. Midboe called for "vital personal relationship" between home congregations and youthful recruits. They need an "aggressive faith which is ready to stand and be counted when they are absorbed in barracks life," he said.

Clergy salaries studied

A minister who is not getting "more than double the salary paid in 1940" and "at least 30 per cent more than in 1950" has gotten a cut in pay, a booklet issued by the National Council of Churches Department on the Church and Economic Life declares. The booklet, *What Is Adequate Support for Ministers?*, was prepared following a study of clergy compensation financed by the Rockefeller Brothers Fund and made by the council. United Lutheran representative on the project's advisory committee was Dr. George H. Berkheimer, executive secretary of the Board of Pensions.

The shrinking pay check because of higher taxes and inflation has affected clergy salaries, the study found. Additional expenses of the minister mean "that he actually receives much less than his cash salary," the booklet adds. Auto expenses, if the pastor drives 10,000 miles yearly on church business, amount to $810—far more than the auto allowance in most church budgets.

Low salaries impair the effectiveness of the clergy and often require an otherwise-satisfied pastor to leave a parish, the booklet continued. Because of the relation between salaries and the contributory pension a minister receives at retirement, the ULC Pension Board has provided funds to supply copies of the booklet to synodical offices, requesting that it be distributed to all congregations.

German bishops urge faith

Communist authorities in Germany's East Zone had in recent months stepped up efforts to cut off Lutheran churches from those in the West. Members of the executive council of the Berlin-Brandenburg Church had been prevented from attending meetings in West Berlin. Dr. Kurt Scharf, chairman of the council of the Evangelical Church in Germany, had been barred from returning to his home in East Berlin. Observers termed the moves an effort to weaken the East German churches further and to place them under tight government control.

Two German bishops last month sent words of encouragement winging across the barbed-wire Iron Curtain. Bishop Hanns Lilje of Hannover and Bishop Martin Haug of Wuerttemberg called on East German church members not to lose heart. They urged people to apply the Christian virtues of faith, hope and love in the present crisis, assured that God's purposes will triumph over the contrary actions of men.

Unity can exist despite political measures, Bishop Lilje said. He said "possibilities for contacts and exchange" still exist and urged Christians to "shut out fear with stoutheartedness."

Communist pressure continues

Effects of Communist efforts to discourage youth from studying for religious vocations was seen in enrollment figures for East German theological seminarie Of 69,129 students at East German ur versities last year, only 585 were stud ing under theological faculties, the figur disclosed. In 1959 there had been 67 and in 1957 there had been 882 the logical students.

Another East Zone report indicat that the number of Lutherans in the fo mer German territories now administer by Poland had dwindled from a pre-w 3,000,000 to about 50,000. Many Ge mans in predominantly Protestant are had been expelled by the Polish regin in the years after the war. Those r maining are mostly in East Prussia a Upper Silesia and have been integrat into the Polish Lutheran church.

Still further eastward, the Communi were reported to have increased th anti-church campaign in Latvia, accor ing to *Laiks,* a Latvian newspaper issu in New York. The reports said a Ri radio broadcast had expressed "deligh at the "extraordinary decrease" in chur attendance and claimed that in Ta County "not one youth was confirm in church" this year while "several hu dred" took part in Red youth dedicati rites. Before the Communist take-ov most of Latvia's two million people h been Lutherans.

Bias foe accused of heresy

Non-whites may not be admitted membership, the Dutch Reform Church of Africa had ruled. It also dered its clergy not to criticize chur "laws and decisions" outside af denon national meetings. It is one of two Sou African Reformed bodies which withdr from the World Council of Churches l December after a convocation sponsor by the council had urged churches to c pose South Africa's bitter *apartheid* (ra segregation) laws.

WELCOME TO NEW CHIEF OF FEDERAL PRISON CHAPLAINS

Rev. Carl Plack, Rev. Raymond Tiemeyer and Dr. Paul C. Empie present certificate of appreciation to Rev. Luther Burns Saltzgiver, ULC pastor recently named supervising chaplain of the U.S. Bureau of Prisons. He has been prison chaplain since 1941.

The Rev. Albert S. Geyser, professor of New Testament at the Church of Africa's Pretoria University, had urged that the church's laws barring non-whites be "tested by the Scriptures." He also joined with ten other Afrikaner theologians in issuing a book which condemned segregation and called for a new outlook on race questions in South Africa.

Last month the church put Prof. Geyser on trial on heresy charges. Students said he taught that racial segregation had no biblical basis and that "right-thinking" Africans were equal to "right-thinking" Europeans. He was also charged with criticizing his church.

A 15-member commission headed by the Rev. A. J. G. Oosterhuizen, moderator of the church, conducted the trial. Newsmen and spectators were barred over Prof. Geyser's protest on grounds that it was "purely a church matter" but South African newspapers carried full reports of proceedings. Reformed Church leaders in the Netherlands sent a "public telegram" urging that the trial be stopped.

Isolation means disunity

Six church bodies in South Africa remained members of the World Council. They included Anglican, Methodist, Presbyterian, and Congregational groups, as well as the Dutch Reformed Church of the Cape Province.

At its meeting last month, the Cape Province church re-elected as moderator Dr. Abraham J. van der Merwe, who favors less-rigid race segregation policies in South Africa. The election was seen as a rebuke to racist elements which had been pressing the church to withdraw from the council. The church, however, disassociated itself from the council's anti-segregation stand.

The "time is ripe" for Christians of all races to visit each other at worship services and to meet for mutual discussions and prayer, Dr. van der Merwe said. He condemned "agitators" who

want non-whites admitted to white churches for racial rather than for religious reasons, but warned that South Africa's racial policy must change or the land will be ruined "politically and economically."

Visiting the WCC member churches in South Africa was Dr. Robert S. Bilheimer, associate general secretary. He called on the churches not to become isolated from fellow-Christians abroad. Isolation would lessen the chance for peaceful solution to racial and other problems, he said.

Native sects mushroom

Segregation in the established churches has led to a mushroom growth of native sects which "Africanize" Christianity and blend it with superstition and tribal customs, a Religious News Service report from South Africa said. A survey around Johannesburg turned up 2,345 separate sects. In Durban, more than half the native population was reported to belong to such groups.

Common to most is the tom-tom. White-robed congregations shuffle or stamp their feet to the tom-tom's beat at Sunday afternoon outdoor services. They are led by "prophets" who sometimes speak in "oracle language" to communicate with angels or ancestral spirits.

Similar development of sects was reported in Ghana, where social tensions and hostility to white missionaries were reported as the cause.

Churches urged to speak out

Christians who refuse to let the church speak out on contemporary issues are to blame for its lack of influence in world affairs, Bishop Henry Knox Sherrill told a Massachusetts audience. Dr. Sherrill is former presiding bishop of the Protestant Episcopal Church and a co-president of the World Council of Churches

Keeping the church silent while such groups as labor unions, chamber of commerce, the National Association of Manufacturers and the Daughters of the American Revolution publicize their ideas is "to relegate the church to the position held by those under Soviet domination.

The church's mission is "not to be popular at any price, not to cater to prejudice . . . but bravely to interpret the teachings of Jesus to the world in which we live," the speaker declared. The church must minister to society and "reveal the great compassion of Jesus" in the face of regimentation and "interplay of great social forces with hatred and heartlessness."

Presbyterians assert right

Criticism of pronouncements made by the National Council of Churches on political and social issues was sharply rejected by the General Council of the United Presbyterian Church. In a unanimous reply to six West Coast Presbyterian congregations, the 52-member council upheld the NCC's right to apply "the faith that Jesus Christ is lord of all life. He may not properly be walled into a smaller area of influence."

The West Coast group, led by the First Presbyterian Church of Hollywood, California, had charged that the National Council makes statements on matters "not religious but political" and that these statements sometimes advocate "things sought by the Communist Party."

The Presbyterian executive group responded that "the Christian church advocated peace and non-discrimination as the race long before these causes became part of Communist propaganda." It challenged the idea that "there is some sinister connection if one advocates anything also favored by the Communist Party."

ULKY HYMNALS used at spe-
al service in St. Paul are sections
four-volume Braille edition of
ew Service Book and Hymnal.
ew book made it possible for
ind persons to join in singing.
tory is on page 41.

The reply added that the National Council "represents" its constituency much as the vestry "represents" a congregation's membership. Neither group likely to have total agreement from s membership in all it does, the answer ontinued.

ord aids Lutheran university

A century ago a Danish missionary ent out by a German society introduced Christianity to people on Sumatra, now art of Indonesia. For more than 50 ears Ludwig Nommensen served as Apostle to the Bataks." At his death in 918 the Batak Protestant Christian Church was firmly established. It is today the largest Lutheran church in Asia, with more than 800,000 members. At entennial observances last month, two German bishops and Lutheran World Federation officials participated. The Batak Church is a LWF member.

In 1954 the Batak Church opened Nommensen University at Medan in Northeast Sumatra. The institution has undergraduate and graduate schools and theological seminary enrolling about 50 students. Last month the Ford Foundation announced completion of a $724-500 grant to the institution. Final payment of $267,000 was made to the National Lutheran Council, which administers the fund. The money is used to finance services of exchange professors from America, fellowships to Indonesian students for graduate study in the U.S., and for the purchase of textbooks and business equipment for the university.

Income lag continues

Apportionment receipts transmitted by synods to the United Lutheran Church treasurer continued to show a small gain over 1960, but lagged far behind the amount needed to meet this year's budget. Dr. Edmund F. Wagner reported the church's income for the nine months ending Oct. 20 as approximately $7.5 million. The gain over the same period in 1960 was slightly more than six per cent. Needed to meet this year's budget in full was a 34 per cent increase.

Received during the month ending Oct. 20 was $911,886. This was up 7.5 per cent over the same period in 1960.

Lutheran World Action receipts to Oct. 20 totaled $1,248,073. This was 65 per cent of the 1961 ULC quota of $1,920,076.

WASHINGTON

By ROBERT VAN DEUSEN

BIGGEST BOMB

How BIG IS BIG? To the man on the street, the difference between a kiloton and a megaton is even more vague than the difference between a million dollars and a billion dollars in the national debt.

How many people have seen a ton of TNT explode? A million tons? What can we compare it to?

The standard concept has come to be the completeness with which a city and its environs can be turned to ashes. The A-bomb which demolished Hiroshima was about 20 kilotons in destructive power—the equivalent of 20,000 tons of TNT. The advent of hydrogen bombs shifted the range from kilotons to megatons, each equal to a million tons of what was once the ultimate explosive.

Pulverized cities are no longer adequate as a unit of measurement. The new yardstick is the amount of radioactive fallout that is dumped into the atmosphere. That has greater impact on the public mind, as a present rather than a potential danger.

WHEN KHRUSHCHEV announced his intention to set off a 50-megaton bomb, a shudder ran through the world. Nerves that were already worn raw by the rapid succession of Soviet nuclear tests, went into spasm. This was what the Russian leader wanted, since the main value of the big bomb would be its terror quotient.

Diplomats at the UN showed signs of panic. A variety of measures were pr posed, but none of them got majori support. The Scandinavian countri pushed an appeal to the Soviet Union call off its explosion, but Soviet pr cedural objections tied the General A sembly's political committee into knots.

What next?

BEFORE THERE was time to rally su port for the UN plea, the "big bang" we off—maybe 30 megatons, maybe 50, t scientists weren't sure. Anger succeed panic; a restrained, frustrated fury at t helplessness of the smaller nations, even of the world community, in the fa of overwhelming power.

Faced with a "fait accompli," represe tatives of the world's nations struggl with the question of what to do about Adlai Stevenson had stated before the e plosion that while the U.S. favored a te ban treaty with adequate controls, would refuse to be drawn into anoth uninspected moratorium on testing.

Here the U.S. stood on solid groun The interruption of the voluntary test b by Russia negated three years of negot tion which had given real promise of su cess. It would be an exercise in futili to resume the voluntary ban as thou nothing had happened.

Yet this was what India proposed. D fense Minister Krishna Menon, chargi that the U.S. and the Soviet Union we equally at fault, called for a UN res lution asking the big powers to refra from further testing.

More likely to pass was another res lution urging the nuclear powers to cc clude a test ban treaty with effecti controls. Meanwhile, American offici approached the hour of decision: Shou further testing continue underground, should the U.S. follow the Soviet le and resume tests in the open air?

Save our children from TV

By Eleanor D. Mora

Did you know that church school achers are harassed and persecuted? ne average adult doesn't know what a urch school teacher must go through. nd it's all the fault of television.

If the children in a kindergarten class e asked to name the animals Noah ok on the ark it's a sure thing that ogi Bear and Donald Duck will be nong the entourage. I'm sure many imary children think Samson gained s strength by eating spinach.

The question no longer is, "What ould Jesus do?" It is, "What would averick do?" A study of symbols be- ns with Zorro's flourishing Z.

One youngster seeing a deaconess for e first time exclaimed to his mother in eathless wonder, "Look, Mommy! rro! Zorro!"

A teacher can never tell when some- ing from television is going to erupt on the scene. One Sunday church hool teacher relates her experience during worship one day. "I had an excellent story planned for worship. In fact, the whole theme of the worship lay on the climax of the story. I built up to the climax and thought I had the children in the palm of my hand. Then I stopped for a dramatic pause. To my dismay Joan broke in, loudly humming the then familiar *dum da dum dum* theme from *Dragnet*. The whole worship service collapsed at my feet."

Television and its characters have become a real problem to church school teachers. An ever popular question at leadership workshops is, "What do we do about television?"

There are few homes in America without television—whether it be a portable or an oversized color model. Some people buy television because they enjoy the programs. Others buy in order to "keep up with the Joneses." Still others buy because they are bored with having nothing else to do.

Many homes have two or three sets—

one for the den or game room, one for the children, and one for mother and dad. In some of these homes TV is on from rising time to bedtime.

The influence of television is felt in all phases of life. One can hardly attend a meeting, ride on a bus, or visit relatives without the conversation turning to television. "I'm sure glad they brought that old movie back," or "Wasn't the Sunday night variety program excellent?" or "Did you see . . . ?"

Because of the big role it plays in modern American life it is only natural that television should impose itself upon the spiritual growth and attitudes of our nation. The truth is: television may be extremely harmful to the spiritual growth of our Christian families.

IN THE FIRST PLACE, as suggested by the harassed church school teachers, some television is confusing to children. What's so wonderful about God? Superman can fly. Perry Mason has great wisdom. Popeye has fabulous strength. The man on the children's program can make flowers out of scraps of paper. The weatherman predicts rain. Who needs God?

The tragic thing is that parents aren't always available, capable, or willing to correct these bits of misinformation.

There's a great deal of hub-bub toda about the morals of the television shov our children are watching. Even litt insignificant things can be picked up b children and, if not explained, can b accepted as morally sound.

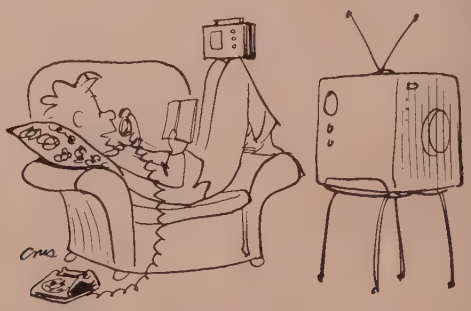
Several weeks ago I saw a Western which a group of Roman Catholic nu was featured. One moral intonation h me like a bombshell. The mother superi had a gun which was not hers.

The cowboy said to her incredulousl "You mean you stole that gun, Sister Mother superior replied, "That's all righ I'll do penance for it."

THE MAN WHO USED to find it inspiri to worship God outside the church no has an even better excuse if he watch two or three morally sound television pr grams Sunday morning. He may fe these programs are just as good for h soul as his pastor's sermons.

But he forgets about the witnessi fellowship of believers—the fact that h envelope wasn't placed in the offeri plate—the need to hear the preachi of Christian (Lutheran) doctrine rath than general moral principles.

Today the excuse for missing the Su



"Sure I can listen to the radio, watch TV, read a book and talk on the 'phone all at the same time, but I'll admit I'm glad breathing is automatic."

© 1961, by Gospel Trumpet Co.

ay service may involve a change of aderbs. One no longer stays *out* too late aturday night. One stays *up* too late.)ne has to watch the late show, the late ate show, and the late late late show. unday attendance often flounders beause of television.

Mr. Brown has been missed in church y the faithful and so the evangelism ommittee goes to work. It may be the astor, the parish worker, or a couple f laymen that come to call on him. When the visitors arrive the Browns are vatching TV. No one makes a move to urn off the set, let alone turn down the olume.

It's hard enough for many lay visitors o get around to mentioning the purpose f their visit. Television going full blast nakes it even harder. Eventually many allers get hoarse from trying to top the olume of the television. Or they say, I'll come to visit you again when you're ot watching television." After all who vants his leisure time and favorite proram interrupted by the pastor on a ocial-business call?

Television detracts potential members f organizations. The ULCW, the Luther eague, the ULCM suffer. Monday may e an inconvenient meeting night because he best shows are on then. Or another erson may miss regular meetings beause of a special hour-length show that vill appear on television that night.

LET'S TURN TO the devotional life of he family. There is absolutely no time o plan family devotions. Many families an't even squeeze in a prayer at meals.

If the family eats from trays in the iving room all eyes are glued to the teleision set. If the family is in the dining oom, several members may be in "tilt" osition so they can watch the melodrama f an old movie.

Mrs. Mora thinks TV is totally evil, a menace to the church. For a different view please turn to the next page

Move to the kitchen. The bodies will be present but the ears will be tuned to the hypnotic sound of the television.

If the family is "religious" enough to wait five minutes before digging into the food, there will be a commercial. Who knows, within a few generations commercial time may be grace time. Or grace may stay in our vocabulary solely as a woman's name.

It is more difficult to find time to read a Scripture reference together or sing a stanza of a hymn. By the time dinner is over, favorite TV programs are on. The children are hustled to bed at eight during commercials. There's hardly time to stop then for Bible reading.

THE FAMILY as a unit may suffer from all this. There is no longer the give and take of the past. The television schedule causes misunderstandings, anger, and loneliness.

Junior can't get help with his studies. Sis has no one to listen to her boyfriend problems. Mother can't enjoy the fellowship of her family in the dishwashing. She must do the dishes by herself, as the kids cling to the television screen. Dad is annoyed by the roughhousing of the smaller children as he watches his show. Soon he is screaming at them.

And so, later in the evening, each one climbs the stairs to his room as family relationships teeter on the brink. The spiritual oneness of the family is lost because of television.

THE CHURCH AND TV:

Let's Accept the Challenge

MEMO TO A FRUSTRATED CHURCH SCHOOL TEACHER:

IF TELEVISION GETS you down, get rid of it. Savonarola cleaned up Florence (the Italians didn't have TV 500 years ago but they did have distractions of a more powerful nature and longer lasting effect). Calvin cleaned up Geneva. Mary Baker Eddy banished disease from the vocabulary of the Christian Scientists. And the Jehovah's Witnesses claim exclusive rights to walk the earth for the next 1,000 years. Bigger things than smashing a TV set have been done in the name of faith. So, go ahead.

But before you swing the axe, listen. You're hurt because your Sunday school children can't see the difference between Zorro's wind-swept cloak and a deaconess garb. You're upset because Yogi Bear and Donald Duck are crowding the biblical animals out of the Ark. I know how you feel, but have you been able to understand how the animals, the clean and the unclean walking side by side, got into the Ark?

All I know about real-life animals is what I read about the trouble people have getting the wild ones to the Zoo. And since I don't know whether Noah had any better methods than we have today, the easiest way for me to think of this cohabitation in the Ark is by imagining the animals as reasoning, talking, almost human beings. Which is, of course, what Yogi Bear and Donald Duck are. They're coming as close to the peaceful beasts of the Ark as our 20th-centur space-age imagination will let us get.

SYMBOLISM HAS A PURPOSE only if th symbols you employ make contact wit the experience of the person for whos benefit the symbols are used. So, if 20th-century cartoon character will hel you get a point across which a biblica symbol would not, why not use Yogi Bea instead?

There is, of course, that matter c ecclesiastical dignity. Donald Duck ha no status in our tradition-steeped churc But have you, dear Sunday school teache ever tried to visualize how the camel trie to slip through the needle's eye? Yo think *that* spectacle would have bee dignified?

And yet, we've been reading the scri tural passage in our churches for cen turies, and nobody ever cracked a smil because you don't smile at somethin that's in the big book with the blac cover.

The fact that TV may supply us wit a few new symbols, of course, does no atone for its many crimes. TV has broke into our lives with explosive force, it ha interrupted cherished traditions, it ha turned the living room into an aren where human conversation normally su cumbs to the booming voice from th

BY ROBERT E. HULDSCHINI

quare box in the corner. So, away with . Silence it.

TAKE THE FRANK BAUMS, for instance. hey're from St. Mark's Lutheran hurch and are visiting the Joe Millers n Tuesday night on an evangelism call. the Millers persist in keeping *Dobie illis* on the screen as a background ommentary to the Baums' recital of their oncern for the Millers' spiritual life, hy not ask the Millers to turn the darn ing off? It might do wonders for both ie Millers and the Baums.

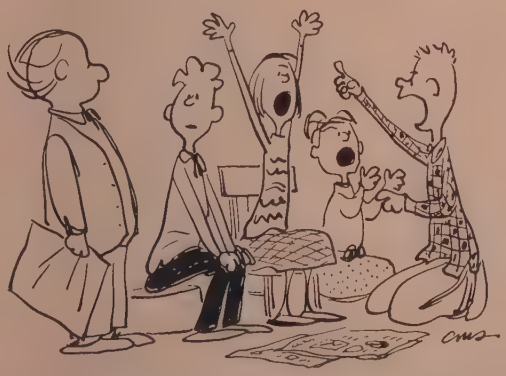
The Millers might discover the beauty silent air, something they may have en unaware of for the past five years. ut the Baums might learn something too. hey must be prepared for searching uestions, such as: Why are you doing is to us?

Well, the Baums may say, we want ou to listen to us who come in the name the church. We don't want to be in- rrupted as we bring you an important essage that concerns your life and your ath. We don't want interference from e outside world as we talk to you about e inside world that concerns us.

MR. MILLER will let this sink in and say, "You mean, the outside world and the inside world don't belong together?" And if the Frank Baums nod at this, caught unaware, Mr. Miller will add: "I got you. You're concerned about the inside world—the soul—not the outside world—the body—and this is what your church stands for."

At this point the Frank Baums had better hit the panic button and rush back to church for a cram course in theology because this is exactly what the church does not stand for. We believe in the unity of body and soul—the unity of the inside and the outside world—and, whether we like it or not, TV is part of that same donation God gave us when he created the heavens and the earth.

THE FACT that we misuse this creation is no excuse for writing it off as a bad mistake. There have been murders committed in cathedrals but we still call a church God's house. There have been innumerable murders of good taste, logic, and truth committed on TV but this gives us no right to put it outside the scope of God's message of redemption.



"This is a theological argument, Dad, on the topic: Is it all right to watch on TV movies you were forbidden to watch in the theater?"

© 1961, by Gospel Trumpet Co.

SPOT THE PHONY . . .
Dobie Gillis sings Christmas carols

When Jesus died on the cross he did not say, "Father, forgive them provided they mend their ways." He said, "Father, forgive them for they know not what they do." I know of no better scriptural word to carve over the doors of TV studios throughout the world.

I know also of no better word to guide us in a proper approach to the medium of communications that more than any other is shaping community life in 20th-century America. Theologically we accept the premise that all life is a creation of God, all life fails, and all life is justified despite its failure because of God's redemptive act in Christ. We must go beyond theological theory and apply it—apply it even to TV, the *Untouchables, Naked City,* and *Hawaiian Eye.* And I realize that this may be a difficult task indeed.

FOR THE Sunday school teacher who got cheated out of her well-prepared lesson by a little boy's vocal recall of last night's TV show, this task may hold great reward. She may discover that the lesson she prepared did not make contact wi the world of children brought up in fro of TV screens. This is not the fault the children. It is hers.

It is her job to make the message God's love come to life for her pupi and she can't do it by creating an artifici Sunday-morning world in which we scrubbed children sit with folded han in relative silence. She must gear h lesson to the Monday-through-Saturd world of the children in which TV h an important part.

Perhaps her next preparation for Su day school ought to include some co centrated TV watching. She might d cover that even inane TV programs off magnificent pegs on which to hang church school lesson.

I REALIZE THAT so far I sound like Madison Avenue-educated apologist f the Number One mass medium of co munications. I'm not. I shudder at t thought of *Gunsmoke,* I detest Din Shore, and Ed Sullivan gives me a too ache. But I don't love the slums eith

. . . APPRECIATE THE AUTHENTIC
The Population Explosion (*CBS Reports*)

d yet I can't deny their existence and ust try to bring them into context with od's word of love.

There is, furthermore, a lot of good TV, and there would be much more od in it if the honest, intelligent, and pable writers who once flocked to the edium had not gone sour on it after e first few years of bold experimenta- n. One of the reasons why they did is cause so many well-meaning people urtmartialed TV after a brief hearing d placed it out of bounds for the edu- ted and discerning audience. The loss s been ours. TV has regressed, not atured in recent years.

But there's still much that's valuable the weekly schedule, and it might well a pertinent project for any church oup to look into the positive aspects of V rather than issue blanket condemna- ns.

TV IS OFFERING information on a orld-wide scale that was unavailable be- re. Our children now know what peo- e on the other side of the globe look like, how they talk and live, what their joys and hurts are, and which way they're going and why. If a Christian wants to be a priest to his neighbor, he must know his neighbor. TV helps him do that.

TV has exposed some of the high points and some of the sores of our way of life and our form of government. It shows us the men who lead us in their hours of crisis, despair, and triumph. It points up our failures in organizing the kind of society we'd like to be because we're poor in imagination, charity and action. It has indicted us. It has indicted itself.

It has given great art and moments of superb enjoyment. It has also offered the most monotonous daily exhibition of lukewarm humor, moist sentimentality, and phony manliness ever seen in the history of the world. But this should not deter the church from getting involved in a positive evaluation of the medium. It should encourage it.

BECAUSE HERE, indeed, is our chance. Here we can show that Christians are

realists who accept the world as it is, on its own terms, because they know of the inadequacy of all human endeavor just as they know of God's love that gave even the most inadequate endeavor the blessing of forgiveness. As realist, the Christian must accept TV. As Christian, the realist must strive to help educate our people to understand how to use it.

That's going to be a long and tedious process. It will have to start in nursery and be carried through adult Bible class. We should not try to become a moral dry-cleaning institute for television programs. We know that violence and sex are part of life (there's more about that in the Old Testament than in any TV show).

But we must be concerned about the authenticity of what is shown. God made this world. Let television show what he made and what we did with it. If it is a genuine portrayal of life, let us sing praise. If it is not, let us condemn.

WE OUGHT to educate our children to spot what is phony and to appreciate what is real, to teach them how to give life and breath to their imagination, to sensitize them to social injustice, to impress them with the urgency of getting involved in the world that is theirs.

We ought to help adults to understan that the theology of the church is n concerned with some abstract area of li in which they, the laity, have no pa but that it deals with every man's eve waking hour. We ought to stimulate di cussion of current TV shows because th is the life we live and the world in whic we live it.

We ought to examine closely the ne symbols provided by a new medium ar see how we can use it for our own pu poses, because symbols are in consta transition and none, even the most che ished, will be valid for ever.

WE OUGHT, more than anything el encourage good writers to write go scripts, and good producers to produ good shows. No medium is as sensiti to public reactions as TV. A few lette from individuals throughout the count to sponsor or network can spell the d ference between failure and success of program.

Christians have been challenged throu the ages to translate God's word to m into the language of their time. This h never been an easy or comfortable ta If we want to respond to this challen in the sixties, we can't do it by smashi a TV screen or turning our backs Huckleberry Hound.

✠

EVERY PERSON NEEDS other persons to complete himself. It is in communication and fellowship with other persons that personality is fulfilled and realized. We therefore come to the astounding conclusion that *God needs men;* that in some mysterious sense creation was for God a necessity; that somehow God needs the world and men to complete himself. That is why God created men and the world; that is why God loves men with an everlasting love; and that is why God would go to any lengths of sacrifice to bring men back to himself.

—WILLIAM BARCLAY in *The Mind of Jesus* (Harper)

Vincennes: New Home for Forty Boys

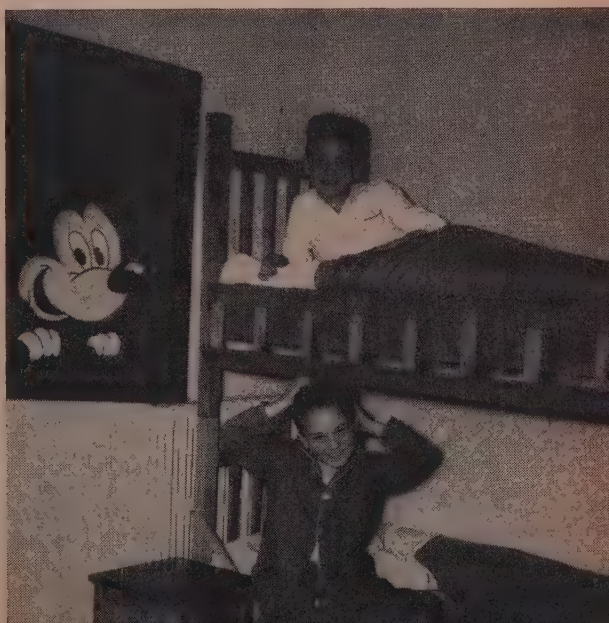
By Darril Hudson

Pierre is from Northern Algeria. His father was killed in the war. Pierre was brought back to Paris by his mother and abandoned. Had this happened seven years ago his chances of finding a Christian home would have been nil. As a Protestant, there wouldn't have been an agency capable of caring for him.

Jean-Claude is from Paris. He was caught stealing by the police. His mother was dying in a dingy room, and he wanted to help her. Again, seven years ago this young Lutheran would not have found a place where people would have helped him forget the evils he had seen and lived.

If you saw the *Home d'Enfants de Bon-Secours* in its 20-room converted mansion overlooking a beautifully kept garden in a Parisian suburb near the Woods of Vincennes, you would think how lucky Pastor Henry Boussard and his wife Georgette are to have this incomparable setting for their children's home. While they would not hesitate to say it is by the grace of God, I would tell you that it has been their continuous efforts that have given his grace the opportunity to work.

I happened to be in Paris in September 1954 when the home, having closed its doors four years previously, was being reopened. Its huge, grey, dilapidated building was in a poor section of Paris.



There wasn't much of a chance for a Protestant boy in Paris to find a place to live if his family split up or his parents died. Perseverance plus quickly seized opportunity have changed all this, and the picture (right) proves it

Astronomer gets set

Ninety-nine years before, Pastor Hosemann in this same working-class district of the Faubourg St. Antoine lodged some orphans with a family of his parish. Soon the number had outgrown the family's lodgings so the Pastor acquired a former convent and the orphanage of Bon-Secours was born.

Pastor Hosemann recounts in his diary how there was neither budget nor regular income, but, taking each day as it came, there was always enough food for his orphans. In 1891, he succeeded in building a proper home for the orphans on the nearby Rue Alexandre-Dumas.

YEAR AFTER YEAR the orphanage gave shelter to boys who had none. Year after year new boys came and stayed until the age of 14 when they went out into the world as apprentices. Year after year the building deteriorated and, as depression succeeded war and war depression, there was never any money left to make repairs. In 1950, the only Protestant home for children in Paris closed its doors fo lack of funds, personnel, and perhaps faith.

Pastor Henry Boussard who, thre years previously, had inherited the trad tion of serving his working-class parish inherited also the lack of funds and th dilapidated state of his parish building With them, he inherited the evangelica faith of his predecessors and vowed t reopen the home.

One day a social worker rang the door bell. No, the pastor was sorry, but th children's home was closed. There wa nothing he could do for the worker no the child with her.

The worker, however, was insisten The child was Lutheran, his father un known, his mother had died and ther was no place for him to go to. Wel there was an extra room in the parson age. . . . Was history repeating itself?

SOON AFTERWARDS a personal represen tative of Bishop Berggrav came to Pari to look for a project in which the Churc of Norway could help the Luthera Church of Paris. He decided that th greatest need was for a home for children Paint, tools, bunk-beds, furniture, an husky Norwegians converted the old grey house into something habitable.

In November 1954, Bishop Berggra officially opened the *Home d'enfants d Bon-Secours*—the *children's home.* No only was the word "orphanage" out moded. It no longer described the chil dren in it. They were not orphans bu victims of living conditions in any larg 20th-century city. Perhaps they were un able to adapt to family life. Perhaps th family was falling apart. Perhaps th parents were divorced or separated, o the father wasn't there, or both parent were working, or the housing condition too bad.

Except for the parish of Bon-Secours ne other Lutheran churches of Paris felt, nd still feel, that they're too poor to ontribute to the home. But with the odest rates charged, plus carnivals, azaars and appeals, the home has kept bove water.

Except for American surplus food, hanneled through the Lutheran World ederation, appeals to that organization or financial aid went unanswered. Until ne Christian Children's Fund of Richnond, Virginia, heard about Pastor Boussard and his work, and that organization egan its modest but essential and—most mportant—regular assistance, the day-toiay financing was as precarious as in astor Hosemann's time. Those who approvingly say, "But one must live by aith," often forget that the butcher, the aker and the electric company may not hare your faith.

YOU MIGHT THINK it a miracle if you vanted something and someone knocked on your door to offer it to you. This is what happened to Pastor Boussard who found the big, grey building, which was legally allowed to house but 35 children (but how could you turn away those three or four desperate cases which came up after the quota had been filled?) was obstructing further growth.

A representative of the large building firm in charge of a slum-clearance project in the area called to see if the pastor was interested in exchanging his building and lot for an old mansion and large garden near the Woods of Vincennes on the outskirts of Paris.

The pastor went to see it and found the building in better shape, the neighborhood cleaner and less congested, woods nearly at the door, and room for expansion. He jumped at the God-given opportunity.

Although the French government will not subsidize the operating expenses of confessional homes, it will help in capital expenditures if enough evidence can

Croquet game in front of Berggrav Hall

be produced to convince it of the need.

With state subsidies and a low-interest loan from the building firm which was impressed with the pastor's accomplishments, and again without help from usual church sources, Pastor Boussard managed to raise $26,000 for converting the former mansion into a children's home.

I was again in Paris in September 1960 when the *Home d'Enfants* was moving to its new premises, and, if anything, there was more confusion than at the reopening of 1954! Forty children ate, slept and studied alongside the 20 workers who were making the places for them to eat, sleep and study.

THE BOYS AT THE HOME range in age from six to 14. At 14, except for the small percentage which continues schooling, most French children learn a trade and become apprentices. For boys at 16 and over there is the Lutheran-run Apprentices' Home, but there is no place in Paris for Protestant boys to live in a Christian atmosphere during the formative years between 14 and 16.

If Pastor Boussard has his way (and no one doubts he will) a dent will be made in this shortcoming by housing 20 boys of the awkward age in a wing to be built in the garden when the partial subsidies of the state are approved and the rest of $60,000 is found.

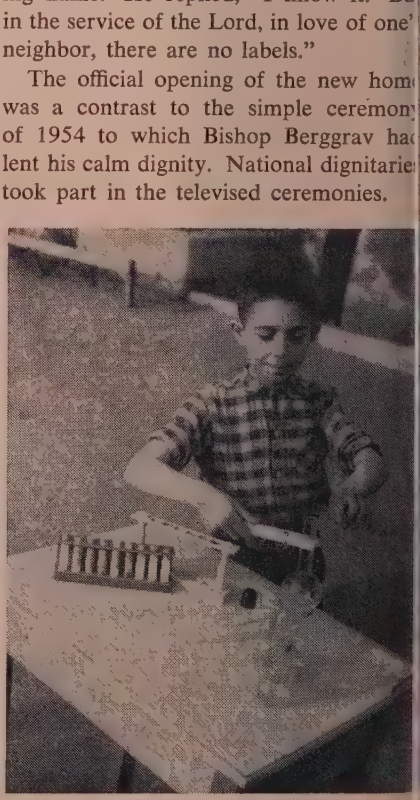
Only about one-quarter of the boys are Lutheran. Another quarter are Protestant. The rest are from families of no church affiliation or nominally Roman Catholic who have agreed, according to the rules of admission, that their children shall receive Lutheran instruction.

The boys come not only from various social classes but last year there were two North Africans and two Eurasians among them. Yet the children themselves showed neither religious, social, nor racial bigotry. They fought and quar reled irrespective of color or creed.

LIVING IN A SMALL community instea of in the impersonal atmosphere of th large city has brought pleasant surprises Local school officials, their classes alread overcrowded, co-operated to the fulles in making room for the boys. City offi cials from the mayor to the postman wel comed them warmly.

Even the local Roman Catholic wel fare worker came to offer his help. Th Boussards felt called upon to indicat that this was a Protestant home in cas he was deceived by the Catholic sound ing name. He replied, "I know it. Bu in the service of the Lord, in love of one' neighbor, there are no labels."

The official opening of the new hom was a contrast to the simple ceremon of 1954 to which Bishop Berggrav ha lent his calm dignity. National dignitarie took part in the televised ceremonies.



Lab on the lawn

IVE MAKE A FAMILY

Morning Coffee

WE HAD FUN the day Mrs. Allerton me to my house for coffee. I had asked laire Mawson and Mrs. Hanson, our astor's wife. The morning of the coffee arty, Doris Detrand called me for a cipe. I asked her to join us. So we ere five—just a good number.

Our conversation jumped from subject subject. Sometimes we talked as a uintet, sometimes we divided into two d three. There was a lot of noise!

THERE WAS ONE unexpected result of e coffee party. Doris and I talked to-ether about the plan the women's group d to form a stenographic pool so Miss hornton could have extra typing help on regular schedule. Miss Thornton takes re of all the office details for our two astors, and it's too much. This summer aren worked at the office. That helped. he church council included funds in the dget for an assistant office worker, but at plan is not yet in force.

Mrs. Allerton overheard Doris and me. What are you saying about typing? Need ny done? I'm an expert."

Doris Detrand immediately drew her hair closer to Mrs. Allerton's. "You've orked in an office?"

"Oh, yes. Before I was married and en while my husband worked on a con-ruction job in South America. Wives ouldn't go. I miss work. Especially now at Steven is in school. If you need any ping done, consider me a volunteer."

"That's what we're looking for—vol-nteers," Doris said. "Look . . . here's ne idea . . ."

I LISTENED as Doris outlined the idea for a stenographic pool, manned by church women. I had signed up for one afternoon, four hours, every other week. A few others had signed as willing to help, but most of them did not state any definite time. The idea was to have *regular* volunteers so Miss Thornton could depend on a certain number of hours each week until her assistant was provided.

"I'll sign! You don't have to tell me more," Mrs. Allerton said. "Where's the schedule sheet? I can give about ten hours a week. Will that help?"

"Help!" Doris almost shrieked.

"That's wonderful," I said. "Wait till Miss Thornton hears we've nabbed an expert."

MOST OF us in the women's group who have volunteered are rusty. And some of us weren't too good at office techniques when we were working girls. I wasn't. My job didn't call for much typing—just enough for my own personal records. I've felt I'd be a burden to Miss Thornton rather than a help. But I can file or paste or cut clippings. There are plenty of jobs on my level in the church office.

Our excited conversation broke through to the others. Mrs. Hanson and Claire Mawson turned to us. "What's up?" Claire asked.

"Good news," I said. "Mrs. Allerton is volunteering ten hours a week to the church office."

Mrs. Hanson shook Mrs. Allerton's

hand. "Oh, Mrs. Allerton, you don't know what a help that will be. Your husband isn't one of the pastors. Mine is. I know that he and Pastor Ittel worry often—for fear Miss Thornton has too much work."

"And they worry if some jobs have to be skipped," I said. "I know both your husband and Pastor Ittel try to type, just to keep up with all the correspondence."

"Yes . . . and have you seen my husband's typing?" Mrs. Hanson laughed. "He's ashamed of it and so am I. I try to help him, and I only use the hunt-and-peck system myself."

"Aren't we glad that Connie Melton met you at the supermarket when you moved to town?" Claire Mawson said. Seeing the question in Mrs. Allerton's eyes, she explained, "I live next door, you know, and Connie told me about you long ago."

"My family accused me of hatching a plot to lure you to our church," I said. "But I didn't."

"Indeed not!" Mrs. Allerton said. "We had the folder from your pastors in our mail just after we moved to the apartment development. My husband and I were already thinking of churches—before I met Mrs. Melton."

"And I didn't persuade you to come to our church, did I?" I asked. "I need a defense."

"Not in words," Mrs. Allerton smiled. "But your kindness was a persuader. When you're new in town, kindness is a powerful persuader. We buy all our gas at Sim's Service Station simply because he was so kind and helpful the first time we stopped."

"I'm going, Connie," Doris Detrand said. She put her cup on the tray. "I didn't plan to be out all morning. An I glad I called you about the recipe thi morning. It was nice to be included in welcome party for Mrs. Allerton."

"I'm glad I met you, Mrs. Detrand," Mrs. Allerton said. "When I come t church next Sunday, it will be as if am an old member of the congregation I'll know four women."

"We could start one of those snowba ideas," I said, just in fun. "You kno the kind, Mrs. Allerton. You've met fou women today, each of the four introduce you to four more, and so on and on."

"Spare us, Connie!" Claire cried. "Re member the time Karen involved all th neighbors in that prayer-letter project Where each person copies the prayer an sends it to ten persons, and each of thos ten sends it to ten more. Awful! Bu Karen was so young and so gullible an earnest about it. . . . We couldn't resi her sales talk."

"I know a better way than that," Mr Hanson said, as she put on her coat. "W hope you'll come to our women's meetin at the church next Wednesday, Mr Allerton. You'll meet many wome there."

"Thank you, Mrs. Hanson. I *am* com ing. Mrs. Melton has asked me as h guest."

Everyone laughed. "Ah ha! Who sai Connie Melton doesn't do any persua ing? Doesn't hatch any plots?" Clai cried. "I know Connie!"

"I feel that I know her and you, to and all of you," Mrs. Allerton smile "Now, how do I get in touch with Mi Thornton? I'm ready to start work."

Men do not reject the Bible because it contradicts itself, but because it contradicts them.—E. Paul Hovey in *The Treasury for Special Days and Occasions* (Fleming H. Revell)

WORSHIP NOTEBOOK

THOUGHTS ON EUROPE — 1961 (Conclusion)

Our European ancestors brought what ey had known in the old country to the w lands in the west. These days there s been a considerable traffic back the her way. This is true of religion.

In Amsterdam I saw men and women, any—but not all—well up in years, d also little children walking about the eets with cardboard signs affixed to eir clothing front and back. There was doubt about the words — advertise-ents for a gigantic rally of Jehovah's itnesses, an American invention.

I learned that similar sights may be en in Hamburg, Copenhagen, Stock-lm. Which one of our good church milies would walk about the streets of ew York City, Toledo, Ohio, or Potts-wn, Pennsylvania, similarly decked out, further the cause of our church?

On a bus going into Helsinki I spoke ith a Mormon (another American im-rtation) missionary and his wife. A ung attorney was spending his mission-y "tour of duty" carrying the faith. He as quite confident as he told me that in ermany he found the Lutherans and the oman Catholics arguing about which d built the bigger gymnasium.

In the largest bookstore in Helsinki, ong with novels and other books in sev-al languages, you can buy the *Service ook and Hymnal* for a little less than e dollars. Bet you won't find it in acy's or Gimbels next to Roman Cath-ic missals, Episcopalian prayer books, Jewish texts.

Speaking of hymnbooks and one's de-tion to the faith, a group of us were vited to the summer homes of two pro-fessors from the university. As each affair came to the end the host would gather his friends alongside the lake and together all would sing a hymn. At one place it was a Finnish hymn to the tune of "Beautiful Saviour," at the other it was *Lobe Den Herren.* We in America also know how to entertain our friends, but where is the expression of piety among us that would close an evening of good fellowship with praise to God?

I've "sounded off" in these pages before about the behaviors of choirs. But the casual attitude of six women and two men who took their places on the platform in front of the iconostasis in the Orthodox cathedral of Helsinki didn't seem to bother me. Perhaps it was because they weren't pretending to act "properly."

They came straggling in wearing street clothing, opened their books, and sang at the direction of the leader. The music from only eight people was magnificent and filled the great domed church without benefit of organ. But when they weren't singing they whispered among themselves and as two women put their heads together I could almost imagine the conversation.

During the service in the Orthodox church, and just before the doors of the screen were closed for the consecration, one of the women who had been kneeling for most of the liturgy, went to the raised platform on one side and there made a confession to the priest. We assumed that she had been under discipline, since her behavior was one of great sorrow and seeming contrition.

When she had finished the priest put a part of his vestments over her shoulders and then blessed her with the cross he held in his hand. Later, as others went forward to receive holy communion, this woman also received. And as she stepped back, her fellow communicants all came to her and greeted her with handclasps and kisses. It seemed as if the lost sheep had been found.

PREPARATIONS for the 1963 assembly of the Lutheran World Federation are under way in Helsinki. The great domed Lutheran cathedral is torn apart on the inside as workmen build new balconies to fill the walls of the massive structure.

I must admit I got rather tired of meetings. So much talk, even about important subjects, isn't always stimulating. Twice I ground through a paper in German that was brightened only by an occasional table-thumping approbation, *not* a la Khrushchev!

I had been advised that the Germans are *ganz ernst*. Still I couldn't resist the temptation and at one point I spoke of *"Spektatoritis, das heisst, Zuschauerkrankheit"* ("spectatoritis, that is, 'looking-on sickness' "). The reception given my coined word changed any previous notions I had of the Germanic sense of humor.

What puzzled me, however, is that the German pastors—whom I expected would take a very serious attitude to such things—turned out the same sort of performance one might get from their American counterparts. Give them a week apart from the cares of their parish in a mountain retreat, with good food, soft beds, and an agenda loaded with lectures on the nature, meaning, and practice of worship, and certainly there would be learned discussion. It might have been the USA! . . . "Well, I'm not going to introduce the new book (*Agenda Eins*) t my parish. My people will raise cain, an besides, it's too Catholic." Just like home

FORTUNATELY we didn't only tal about worship. One Friday morning stood before the communion table in th chapel of Mansfield College at Oxford which is a Congregational school use by the Lutherans for conferences. German pastor in black gown and Hans ruff read the lessons from the New Eng lish Bible. A priest of the Church o Sweden garbed in talar and beffchen preached. An English Missouri Syno pastor played the organ. And I, veste in surplice and stole, sang the liturgy ac cording to the first setting of the SBH.

On another occasion, I assisted a Army chaplain in a service in the histori Dahlem-Dorf Annenkirche in Berlin once Martin Niemoeller's parish church

In London's St. Paul's Cathedra Bishop Wand preached a fine sermon a Evensong one Sunday afternoon. Hi theme was a portion of the Sermon o the Mount and three American Luthera clergymen seated in the choir stalls wer pleasantly surprised to hear the Anglica bishop's tribute to Luther and his expos tion of the text.

THERE ARE other remembrances, lik opening a German book on jazz and find ing in it these words:

(*Vörsanger*) *Halt, süsser Wagen*
(*Chor*) *der kommt, um mich heimge tragen*
V. *Halt an, süsser Wagen*
C. *der kommt, um mich heimgetragen*
V. *Ich schaue über den Jordan, und wa sehe ich?*
C. *Wer kommt, um mich heimzutragen*
V. *Eine Gruppe von Engeln kommt z mir.*
C. *Sie komme, um mich heimzutragen.*

Do you recognize it?

There are other words, too. In Oxrd, across the street from St. Mary agdalen's Church, huge white letters, apped up hastily with a broad paint ush, spoke their annoying message, GO HOME, YANK!"

On the Friedrichstrasse in Berlin an merican soldier's tunic bore a name ate that made this Pennsylvania Dutchan's eye light up—NEWHART. Imgine the soldier's surprise when he found someone who knew where Coplay, Pennsylvania, is!

Now that I'm home I'm still seeing letters all about me, but the ones that seemed to reflect the atmosphere here better than any others was on a billboard alongside a busily traveled highway:

BUY YOUR BOMB SHELTER TODAY!
NO DOWN PAYMENT!
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—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

oubts

QUESTION: David, now a high school nior, has come to doubt a number of hristian teachings. He has me worried, nd I am wondering what we can do to et him back on the track. He seems so ure he is right.

REPLY: David's powers of reason are coming into strength, and his experience is widening. It is to be expected that he will be calling upon the world and all therein to show their credentials. This is new and thrilling to him.

At his age, of course, he is still very immature. He is testing himself, his world, and religious faith itself. The doubts which now seem to discredit certain beliefs will probably undergo great changes as he passes through the development of mind, attitudes, action, and interpretation of everything.

Youthful doubts are not to be regarded as "evil" or damaging. Parents, teachers, and other grownups ought to try to understand these youthful experiences, and extend all possible, tactful assistance toward solving young people's difficulties, finding the way through uncertainties, discovering that faith is a mighty supplement to reason, and helping them to realize that there will always be many things which we cannot fully understand, and much that cannot be proved.

"The heart has its reasons which the reason cannot understand" (Pascal). Gradually most young people arrive at a faith which is intelligent and strong, although somewhat different. An adult's religious outlook must be different from that of a child—much more mature and durable.

Very mixed marriage?

QUESTION: Lillian is not quite sixteen, and is in high school. We live close to the Mexican border and have tried to develop in our children Christian attitudes toward other nations. We had no idea, however, that we should soon have an inter-racial problem on our hands at home. Lillie during the past year visited relatives who are employed in Central America, and our daughter met a dark-

skinned young man, 21 years old, with whom she is now greatly in love.

They write and exchange photographs, and he expresses the hope that they may some time be together always. Lillian never had much attention from boys until now, and this has "gone to her head." She is scheduled to go to college, and, therefore has six years of school ahead of her. The boy is Roman Catholic, and has only an elementary school education. The climax to all this is that he is now planning to make a trip to see Lillian.

We have talked to Lillie about this many times, but anything we say is to her "unchristian." Of course, she fails to see what will happen if he comes. Our family will not welcome him. The community will be outraged. This is an all-white community, and the boy is very dark.

We believe heartily in the equality of all peoples, and we don't want to hurt this young man, but we must also be concerned about our daughter's welfare and happiness. I don't see how we can encourage something which promises conflict and unhappiness.

REPLY: In this love affair there are several factors which make it unfortunate. You cannot assume an easy-going attitude of acquiescence. A Christian attitude must be thoughtful and give consideration to all points, give weight to the worth of personality, look beyond the present to the future, and try to estimate the well-being of the persons concerned as well as that of a Christian society.

Difference of nationality in itself is not a barrier. Sooner or later the races will probably mix without reservation, as the educational, economic, vocational, and social phases of life approach parity. These significant elements which now divide them will gradually disappear. The other differences will be seen as not significant, and ultimately there may result an altered race, possibly better than any of the separate groups of the present. Progress is being made—really remarkable changes. They will undoubtedly continue.

But until they have advanced somewhat further there will continue to be serious handicaps involved in interracial marriages. It seems possible—even probable—that if we could return to North America five hundred years from now—or perhaps earlier—we would find a race about 10 per cent darker and no racial problem. But there will be other problems, more serious than any difference of race.

The difference of religious faith in this affair is serious, as it is in other mixed romances. That is adequate ground for disapproval and use of every honorable means to prevent a marriage. The mountain of evidence against such unions—conflict, unhappiness, the plight of children, separations, and divorces—should be convincing to every inquiring person.

Then, the youth and immaturity of Lillian, coupled with the difference of age, is almost pathetic. A girl or boy at such a tender age is completely unqualified to make a judgment of such overwhelming importance. For the next three to five years she should be having associations with a number of boys—Protestants—and be learning to know, evaluate, and appreciate the variety of personal qualities. Early marriages have the highest divorce rate.

So, this problem boils down the general problem of all love affairs—to weigh all factors, and to seek the highest degree of compatibility between prospective marriage partners. Ask God to help you and Lillian to do this.

EXPLAINING THE SERVICE

Living the Liturgy. A guide to Lutheran worship. By Edgar S. Brown, Jr. Muhlenberg Press. 140 pages (paper). $1.50.

A stranger to Lutheran worship can easily read this book, because of Dr. Brown's flowing style, so familiar to readers of *The Lutheran.* But a Lutheran, who takes part in the *Service Book and Hymnal* worship, will especially benefit as the writer takes up the various parts of the service, pointing out interesting reasons, uses, customs, ideas, practices, all with the intent of strengthening our participation.

The book fulfills the purpose of the writer to take "a hard look at the liturgy." The author has "endeavored to dissect the form, giving a brief historical background, explaining the significance of each part for the worshiper, and suggesting how he and the pastor together with the members of the choir may achieve the proper attitude. Where there is honest difference of interpretation, effort has been made to state both sides."

So, some pastors, most organists and choir leaders, and all choir persons, as well as congregational users of the SBH, will find hints and suggestions for increasing their understanding of our worship.

It's good to have a book on worship so specifically directed to a specific usage and to be concerned with motivation and attitude—a rare privilege in most books on worship.

Landisville, Pa. G. MARTIN RUOSS

STORIES FROM EXODUS

At the Foot of the Mountain. By Dorothy M. Slusser. Westminster Press. 156 pages. $3.

Dorothy Slusser fulfills the aim she states in her stories from the book of Exodus. She wishes "to reduce the vernacular of Hebrew experience to the vernacular of our own daily experience. . . ." No attempt is made to deal with historical or chronological difficulties of the text, although the author occasionally gives several possible explanations of controversial material.

Intriguing titles such as "The Reluctant Knight," "You Call This Living?", and "Sour Notes From the Second Fiddles" challenge one's imagination and provoke interest. The author reveals more than a nodding acquaintance with the biblical text as well as the world of literature. She makes of the book of Exodus something more than a series of events in the past.

Moses was a man who fled from fear, a mere mortal who felt as many of us often do that the job was so big he was helpless. One of the very fine contributions of the book is the amazing contrast of various characters and events. Moses and Jacob were both runaways, both lived in the wilderness, both arrived at wells but the manner in which they got their wives is quite different.

Both Israel and the south tried to preserve the status quo and live in the past. Both Miriam and Aaron would have gladly usurped part or all of Moses' power but Joshua was provoked if anyone dared to do so. Balaam and Luther and Kierkegaard are in some respects kindred spirits. The author often relates passages in Exodus to other biblical materials.

Here is a creative work which does no violence to the subject matter. And, best of all, Exodus lives in the here and the now. Some will dislike the occasional plug for Calvinism. Others will feel that some of the examples from contemporary life do not quite fit. And a few will be irritated by references to Kafka and Camus. But all will profit and all can read it.

INEZ SEAGLE

Hickory, N. C.

PROSPECTS FOR YOUTH

Values and Ideals of American Youth. Edited by Eli Ginzberg. Columbia University Press. 338 pages. $6.

This contains twenty-three papers presented at the golden anniversary of the White House Conference on Children and

Youth. Contributions were drawn from the ranks of sociologists, psychologists, medical specialists, theologians, and philosophers. The fact that the authors represent such varied fields of knowledge accounts for the unusually rich intellectual fare.

There is a wide difference in the manner in which the writers have treated their topics. Social workers and some academic sociologists rely heavily on statistics. This tendency is especially pronounced in the articles on community organization, sexual mores, delinquency and youth, and the automobile. The physicians are primarily interested in the manner in which the human organism adapts itself to the demands of a social milieu. The theologians and the sole philosopher are concerned with the place of values in contemporary America.

Notwithstanding these differences of orientation, all contributors share some basic convictions. Change is not only inevitable but desirable in a free democracy. Youth is rapidly developing its own mores of courtship, group behavior, and its own approach to religious verities. This has become a vital necessity because the older generation either has no firm convictions to transmit or its convictions do not fit the realities of life as youth experiences them today.

This book will be helpful to readers who desire light rather than heat on the subject of modern youth. The authors care but they temper their personal, profound concern with scientific methodology and moderation. CARL J. SCHINDLER

Greensburg, Pa.

IN PRAISE OF BODELSCHWINGH

The Good Samaritan. Compiled and translated by Margaret Bradfield with foreword by Hanns Lilje. London: Morgan and Scott. 15 shillings.

The name of Friedrich von Bodelschwingh is virtually synonymous with Christian mercy and the inner mission. In 1872 he accepted a call to head a small home for the much neglected and greatly scorned epileptics. Today that small home is the heart of a city of Christian love and mercy numbering some 7,000 epileptics, mentally retarded children and adults, aged, homeless and stateless, and the doctors, deacons and deaconess nurses who care for their charges in body and soul with a devotion and love almost inconceivable in our highly impersonal age.

The Bethel institutions which have grown out of "Father" von Bodelschwingh's work include Christian training schools for girls, a deaconess motherhouse, a training school for male deacons and a theological seminary.

This is the first book in English which tells of the man whose spirit not only molded and dominated these institutions in his lifetime but has persisted through the half-century since his death. This book approaches von Bodelschwingh with a reverence that the American reader will often find hard to swallow. Indeed, at times it seems as though the man whose life is depicted is more of an angel incarnate than a human being. But the book makes an excellent presentation of the spirit of the inner mission as we Lutherans have come to know it, and most of all, through its presentation of the spirit and method of von Bodelschwingh's action, draws a clear line of distinction between Christian and secular charity. DAVID L. SCHEIDT

Roslyn, Pa.

The Biblical Archaeologist Reader. Edited by G. Ernest Wright and David Noel Freedman. Doubleday. 342 pages (paper-back). $1.45.

For those who don't read the scholarly journal, *The Biblical Archaeologist,* published by the American Schools of Oriental Research, this paper-back is a fascinating substitute. It reprints 20 articles published in recent years which relate to subjects of concern to any serious Bible student.

Biblical Archaeology. By G. Ernest Wright. Westminster Press. 198 pages. $1.65.

Dr. Wright's big book on the contributions of archaeology to biblical studies, published in 1957, is condensed as a paper-back and brought within reasonable size for use by any pastor or church-school teacher.

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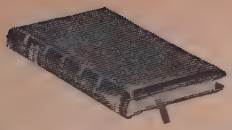

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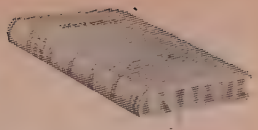

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overseas

More about Osborne's "Luther"

ENGLAND: London. Oct. 20.—IT SEEMS logical that John Osborne, the foremost of England's "angry young men," chose history's most successful and articulate young man—Martin Luther—as the subject of a play. With many sharp phrases, quotations from Luther himself, Osborne paints for the first time on the English-speaking stage a portrait of the Reformer as a young man.

It is being received in London a lot more enthusiastically than the Louis de Rochemont film, *Martin Luther*. On the whole, the young man, confused and overscrupulous, is well drawn and skillfully portrayed.

But Luther the Reformer, the man who divided Christendom, who created Germany, is less successful and comes through only as a constipated monk. This may be due to lack of time and also to a certain inability of the actor to surmount Luther's psychological crises as Luther himself did. In a comparison between the portrayal in the film and on the stage of this phase of Luther's life, and the more important phase from the historical viewpoint, plaudits would go to the film and not the play.

Because of the limitations of the stage, as well as the time element, the incidents to represent a lifetime as full as Luther's had to be carefully chosen. Besides the scenes developing Luther's personality in conversations with his physical father Hans and his spiritual father Staupitz, there were sketches of Pope Leo X, Cardinal Cajetan, and Tetzel. It is to be hoped that there is an American Tetzel to equal Peter Bull whose short scene is so well and amusingly done that to a man the audience wanted to rush up to th stage and buy their indulgence!

There were, of course, the inevitabl Diet of Worms and the Peasants' Revol Luther's part in the latter incident is re counted by the Knight who represent the Common Man of the sixteenth cen tury . . . and therefore the peasants' side The few words in defense allowed Luthe hardly touch on this complicated subjec

DURING the Second World War, th English were anti-Lutheran as well as ant German, seeing in Luther's theology an in the actions of the collaborating Ge man churchmen condonation of Nazism The anti-Lutheran feeling has died awa partly of itself and partly due to Englis books on Luther. But there remains a undeniable anti-German feeling in th British Isles which Osborne either fee himself or panders to in some rath amusing dialogue. At Augsburg, befo Luther's interview with Cardinal Cajeta

"CAJETAN (To Tetzel): You German you're a crude lot.

"TETZEL: He (Luther) is a pig.

"CAJETAN: I've no doubt. After a it's what your country's famous for."

And again, after Luther has been ce sured by the knight for his part in th Peasants' Revolt:

"MARTIN: . . . and who knows nc what God will make of us Germans!

"KNIGHT: Don't blame God for th Germans, Martin!" *

The critical and popular success of t play is difficult to explain when a fi on the same subject, equally well do failed as a commercial venture in En land. It may be that Osborne's name a play, in spite of last year's failure his satirical review *The World of Pa*

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* Copyright 1961, John Osborne. Pu lished by Faber and Faber, London.

Sokey, is still a drawing card. It may also be due to the fact that religious drama on the stage has tended to be more creditable than its filmed counterparts which often turn into orgies of color and woodshed dabbed with syrup.

In fact, within the last year, plays with religious theme have been quite successful on the London stage. Last season saw Robert Bolt's *A Man for All Seasons,* portraying the religious integrity of Sir Thomas More before his king's (Henry VIII) demand for a divorce, and Bertolt Brecht's *Life of Galileo* which railed at both the Inquisition and Galileo for submitting to it. *Luther* was the first of these so far this season. The others include Jean Anouilh's *Becket,* a French view of that saint's martyrdom by his king (Henry II) for giving his complete loyalty to the job the king had given him, the Archbishopric of Canterbury, and Hugh Williamson's *Teresa of Avila,* a study of the Spanish saint.

Its success may also be due to the fact that John Osborne has here a well-written (the most dramatic lines coming from Luther's own writing), well-acted drama skillfully put together with church music (Gregorian chants and *A Mighty Fortress*) and an imaginative stage setting, all of which provide one of those rare evenings at the theater which is long remembered. —DARRIL HUDSON

Letters to the editor

Luther and Protestants

SIR: Now we've had it again—the jazzed-up Reformation—that scuttlebutt about Luther as the father of Protestantism, the priesthood of all believers, and the freedom of the individual conscience.

Somehow in the saying of these things we seem to be put in the position of endorsing democratic process ("the voice of the people is the voice of God"), freethought and the right of every man to believe anything he chooses. The spirit and faith of Luther is foreign to much of American Protestantism and even some who label themselves "Lutheran." The priesthood of all believers does not mean one person is as good as another, nor does the freedom of the individual conscience mean that Luther endorsed heresy. His statements against certain Protestant groups in his time are still capable of causing us embarrassment today.

Luther was emphatic: faith armed by the Word of God is authoritative. A peasant with one verse of scripture is mightier than the pope or councils of the church, but it does not follow that the peasant has any status without that scripture.

What a spastic witness we have if we try to make Lutheranism conform to the religious indifferentism and social and political concepts of the 20th century. So some say, "But I am answerable only to God." True! But they are still answerable.

(REV.) JOSEPH K. PEASLEE
Sylvania, Ohio

Warm welcome

SIR: I want to tell about the most wonderful welcome my husband and I just had from St. Michael's Church, Delaware Township, New Jersey, the Rev. Peter D. Fish, pastor. I have been a Lutheran all my life, but my husband, Joe, joined the church when we were married 14 years ago.

We were received into membership on Sept. 24, but on Sunday evening, Sept. 17, Pastor Fish and his wife had all the new members at their home so that we could get acquainted and be welcomed to the different organizations. When we left that evening everyone was so happy that they knew so many people in their new church.

After the service Sunday, you could see the warm feeling reflected in each of the new members' faces. I have never felt more at home in any church, and would like to recommend this "welcoming idea."

(MRS.) ELOISE R. MOORE
Haddonfield, N. J.

Finnish President Speaks as Waterloo Installs Villaume

By NORMAN BERNER

KITCHENER, ONT.—The Lutheran Church has had a "profound influence" in Finland, "by creating a favorable spiritual basis among people for free political and social institutions," Dr. Urho Kekkonen, president of Finland, told the fall convocation of Waterloo Lutheran University on Oct. 14.

"In our time, when international tensions so easily can spread depression and despair, it is well to recall Luther's creative message, and his unshakeable confidence in the future," said the Finnish statesman.

Along with Dr. Kekkonen, honorary degrees were conferred on Landes-superintendent Johannes Schultze, Germany, and Hugh MacLennan, well-known Canadian author.

The convocation also marked the installation of Dr. William J. Villaume as first president of the university. In his address he stressed the Christian character of Waterloo Lutheran University. "Piety does not substitute for scholarship," he asserted, "but the professor with religious conviction operates from a broader base than one who is limited by a secular outlook."

Mr. and Mrs. J. Robert Datars, kneeling, are commissioned as missionaries to India at Zion Church, Pembroke, Ont., by Dr. Arthur Buehlow and the Rev. J. Fred Neudoerffer

Registration of full-time students at the college reached 850, and some applicants had to be turned away. Total registration for the university, including seminary and summer school, passed the 1,200 mark.

Evangelism Missions Under Way

"CHRIST IN YOU" is the theme of evangelism missions being conducted in about 60 congregations during October and November. The emphasis is on "inreach," in anticipation of a greater "outreach" as the synod goes into its second century. Arrangements were in the hands of Pastors Albert Lorch and Alfred Kramer, of the evangelism committee.

SMALL ATTENDANCE but high enthusiasm marked the first retreat for pastors' wives held at Elim Lodge, Sept. 19-21. Mrs. Carl Satre, Toledo, was guest speaker. Mrs. Alfred Kramer, Kingston, was in charge of the program.

"ONE HUNDRED YEARS with Christ in Canada" was the theme of a centennial rally sponsored by the Stratford Conference at New Hamburg, Sept. 24. The Rev. Norman Keffer, president of conference, spoke.

"Giants of Serving Love"

"THE NEW CANADIAN, properly welcomed into the fold, instructed in the ways of our organizational structure, approached as to the dedication of his talents for the Lord can and will become the first generation giant of serving love," the Rev. Herbert Hartig, Edmonton, told the Church Strategy Conference in Toronto, Sept. 12-13.

Sponsored by the Department of Evan- ism of the Board of Social Missions, the nference brought together the pastors of Canada Synod serving linguistic congre- ions and top ULCA leaders in evangelism, me missions and stewardship.

THE LUTHERAN STUDENT MOVEMENT in nada held its constituting convention in terloo Sept. 8-11. Previously the 16 chap- s had constituted two regions of the Lu- ran Student Association of America. First sident of the new organization is Donald rch, University of Alberta, Edmonton.

THE REV. ALFRED KRAMER, Kingston, and Rev. Albert Myers, Cheyenne, Wyoming, ve accepted calls from the Board of nerican Missions to develop congregations West Ottawa and Richmond Hill.

FIRST REGULAR SERVICE for the mission ing organized in Brockville was held on t. 29. The Rev. Robert Henkel is on the ld full-time, carrying on the work begun the Rev. F. L. Howald, Morrisburg.

Check for $15,000 grant to aid Lewiston church is presented by Ellsworth Miller to Dr. Arthur Levine and Dr. D. C. Gleaser

EW YORK

ewiston Congregation Gets Extension Grant for Building

By HERBERT A. BOSCH

BUFFALO, N. Y.—The Church Extension ciety of this area has undergirded the rk of Messiah Church, Lewiston, the Rev. ilan Slahor, pastor, with a grant of $15,000, noring a commitment made two years ago.

Working in conjunction with the synodical d national home missions authorities, the ciety voted to make this gift available at ch time as the congregation would require for its building program.

Through the effort of the United Lutheran ppeal, this item was included in the an- ual budget, and the funds were provided y the thirty congregations of the Western onference. Mr. Ellsworth C. Miller, of hrist Church, president of the society, made e presentation to Dr. David C. Gleaser, ecretary of the church council, and Dr. rthur Levine, president of the Messiah ongregation (*photo above*).

OPENING OF A NEW WING at the Niagara Lutheran Home for the Infirm has doubled the capacity of the home, adding 100 more beds. A service of dedication was attended by delegates from many congregations.

Dr. John M. Strodel, of Christ Church, vice president of the board of directors, was the speaker. More than fifty beds in the new wing were occupied at the time of the dedication, and prospects for a full house will soon be realized.

A TRIPLE ANNIVERSARY was observed by Christ Church, Dr. John M. Strodel, pastor. It was the 100th anniversary of the founding of the Sunday school, the 75th anniversary of the organization of the congregation, and the 35th anniversary of the pastor's ordination and pastorate.

Facing a changing neighborhood, from which a dozen churches have retreated in

Groundbreaking ceremony for new education-fellowship unit at Zion Church, Clarence Centre

the past ten years, the congregation voiced its confidence in the future by completing an improvement program at a cost of $35,000 and by acquiring adjacent property for parking purposes. The anniversary was geared to an enlistment effort, which secured 126 new children for the Sunday school and 116 new adult members.

Participants in the services were Dr. Paul C. White, secretary of the synod, and two sons of Christ Church, the Rev. William J. Voss, Redeemer Church, Buffalo, and the Rev. Alvin F. Messersmith, of St. Paul's Church, West Camp.

Expansion at Clarence Centre

ZION CHURCH, Clarence Centre, the Rev. Carl G. Olin, Jr., pastor, is meeting the growth of this suburb by an expansion program of its own. A new unit adjacent to the present church building will provide Sunday school rooms, fellowship hall and kitchen, nursery and church office. Groundbreaking occurred early in October, and work on the $80,000 project will be completed next March.

A CAVALCADE of autos on a pleasant Sunday noon threaded its way from St. John's Church, Amherst, Dr. John Schmidt, pastor, to St. John's Cemetery in Cheektowaga, where members of the congregation joined in the unveiling of a memorial cross in recognition of the ministry of former pastors. Impetus to the plan of this recognition was the 30-year pastorate of the Rev. Martin J. Hoeppner, who died in 1960, and whose leadership resulted in the congregation's move to the suburbs.

ANNUAL WORSHIP service of the United Lutheran Church Men of the Western Conference, held at St. Paul's Church, Eggertsville, was attended by almost 200 men. Preacher of the day was Dr. Ralph W. Loew of Holy Trinity Church, and liturgist was the Rev. Edward G. Goetz, of St. John's Church, Lancaster, conference president.

CONGREGATIONS in this vicinity are fortunate in the number of laymen from their own ranks who are able and willing to conduct public services when an emergency arises. Under the direction of the conference president, Pastor Goetz, they serve when pastors are not available.

These men are Herbert A. Bosch, Jr., St. John's Church, Elma, a high school teacher; Harry Dale, Church of the Reformation, a machinist; Dennis Funseh, St. John's Church, Gardenville, grade school teacher; Frank Kalmbach, Holy Cross Church, Farnham, insurance; Robert Klumpp, All Saints' Church, Hamburg, personnel manager; Ellsworth C. Miller, Christ Church, insurance; Raymond E. Walther, St. John's Church, Gardenville, manufacturers

esentative; Vesper E. Wurster, Church
he Resurrection, insurance; and Ernst
Zuhnke, St. John's Church, Elma, grade
ol teacher.

wo SCORE United Lutheran Church Men
d Dr. Rufus Cornelsen, of the Board
ocial Missions, discuss "The Church in
Life of Today" at Lutheran Camp, Lake
utauqua, during the week-end retreat
y in October. The Rev. Robert M. Ire-
l, Church of the Resurrection, preached
closing sermon.

Y.: ALBANY

astor Russell Gaenzle greets Mrs. Newcomb

entenarian Attends Service

ALBANY, N. Y. — Mrs. Anna Newcomb,
no celebrated her 100th birthday on Oct.
, doesn't get out of her home very often.
t she went to St. John's Church on the
eceding Sunday, to return thanks to God
r his many blessings.

PENNSYLVANIA

Liturgical Choir Leads Reformation Rally Vespers

By LUTHER E. FACKLER

PITTSBURGH, PA.—Lutheran pastors were to form a liturgical choir to support the singing of the Vespers and to lead in the 23rd Psalm at the annual Reformation Rally on Nov. 5 in Carnegie Music Hall.

Other musical features of the service include hymns of the church sung by Luther Leaguers, and chorales by a brass choir. The speaker is the Rev. Fred Holtfreter, of Carnegie, an American Lutheran Church pastor.

LUTHERAN CHURCHES in Erie conducted an October seminar on Lutheran doctrine and practices for leaders and interested members.

A SHELTERED WORKSHOP is sponsored by the Lutheran Service Society of Western Pennsylvania for older people and handicapped persons. They are helped to earn money at tasks they can perform without pressure and at their own speed.

A STUDY of social welfare programs in Western Pennsylvania is being made by Miss Cornelia Wallace, consultant of the Division of Welfare, National Lutheran Council. She will survey the agencies and institutions affiliated with the Pittsburgh Synod, with a view to helping them project more effective programs.

THE REV. M. BLAINE SIMON has begun a year of training with the chaplain service of the Lutheran Service Society. His main responsibility will be in the area of corrections, serving as Protestant chaplain at Thorn Hill, City-County Jail, and at several general hospitals.

MISS RUTH PENMAN has been installed as a missionary of Christ's Mission to the Jews, succeeding Miss Almira Nelson. The director is the Rev. LaVern Gardai.

EXCHANGE CLUB of Aliquippa donated an encyclopedia set to the Children's Home at Zelienople. They will be used for reference in twice-weekly supervised study sessions.

Motives for Evangelism Questioned at Conference

PITTSBURGH, PA. — Churches should examine their motives for evangelism, says Dr. Roy J. Enquist, professor of religious education at Wittenberg University. Is the purpose to spread the gospel or to get more active members?

Dr. Enquist raised the question at the ULCA Worship Conference attended by 130 delegates and visitors at First Lutheran Church here. He asked:

"Are the members of the church accepted and loved for their own sakes in Jesus Christ, or are they valued for the individual contributions they can make to the success of the organization?"

"The secularization of the church often begins at just this point," he said. "Many congregations are involved in recruitment programs. But when the church indicates that its interest in persons is determined by what it can get out of them, it seems to me it has turned its back on the gospel of love."

"When a church is concerned primarily with its programs and organization," Dr. Enquist warned, "it will not be able to refrain from manipulating persons for the sake of its machinery."

Such organizational emphasis, Dr. Enquist said, may be responsible for the "high number of losses sustained by our parishes each year." He said that while large numbers of men and women are attracted to the church every year, it soon becomes clear that the church wants to use them rather than help them.

"When persons become subordinate to institutional ends, they are not really perceived as redeemed agents of reconciliation," he said. "Wearied of being treated as institutional fodder, they fall by the wayside."

At the close of the conference, the findings committee proposed that such worship conferences be held annually, with funds provided by the church for necessary expenses and for publication of the papers presented.

The committee also suggested that synod be encouraged to provide additional fund so that lay leaders in the field of worshi and the related arts might attend.

Renewal through Worship

An excerpt from the report of the findings committee at the ULCA worship conference:

After many years of devoted, intensive and expensive effort in the area of evangelism our growth-rate remains below that of the population of our country. After similar efforts in the area of stewardship, we continue to fail to meet our own budgets for the work of the Kingdom in our own Church and in its outreach to all the world. After equally great effort in the field of Christian education our Sunday and weekday church schools show only the smallest of gains, if not actual losses.

We do not underestimate the worth of these devoted and imaginative efforts. Had they not been made, we would be in a worse state than we are. Where we have failed is in realizing that forward movement in these areas is the natural outgrowth of the strengthening of the devotional life of our people. Christians who have learned to pray and to praise God, and who have, through the Word and the Sacraments, been brought into a living faith-relationship with Christ and a closer fellowship with one another, will also give and teach and evangelize.

We have learned here that growth in faith through worship is more than a pious hope. We studied three average congregations in which renewal has taken place through emphasis on worship: one among those of limited education in a rural area; second, a mission congregation in a transient military area; third, a city congregation in a Jewish community. In every case increased interest in worship produced exciting results in evangelism, stewardship and relations with the Church at large.

nod's Scope Described
Regional Conferences

By RALPH I. SHOCKEY

RENTON, N. J.—The last of 16 regional erences for church councilmen and lead- of congregational organizations was held 16 at Pleasantville. These meetings e planned by Dr. Edwin H. Knudten, od president, to help churchmen learn workings of the New Jersey Synod.

has been a worthwhile project over the two months, with enthusiastic response n the 150 congregations. The synod's ening horizons were pictured at the con- nces by Dr. Knudten and the two full- synod officers, Home Mission Super- r Howard A. Lenhardt and Parish Edu- on Secretary Paul E. Carl.

MAJESTIC stainless steel cross was ted at the southwest corner of the new od Office Building near Trenton. It was n by Mr. and Mrs. Harry B. Hackman, Collingswood, in honor of Dr. Stewart Rudisill, retired pastor.

MESSIAH CHURCH, Oakland, dedicated its 17,000 first unit on Sept. 10. The Rev. bert S. Hinman, pastor, began develop- the mission congregation in 1958.

HOLY SPIRIT CHURCH, Villas, dedicated new church on Oct. 1. The Rev. Richard zer is pastor.

Dr. Rudisill beside cross at synod building

CHRIST CHURCH, Paramus, broke ground for a $169,000 educational wing on Oct. 15. The Rev. Stover Crouthamel is pastor.

WEEKDAY CLASSES are held each Thursday at Temple Church, Pennsauken, for grades four through eight. Pastor George R. Garver directs the school with qualified teachers and modern teaching techniques.

Completed first unit building of Messiah Church, Oakland, has been dedicated

PACIFIC

Box Office Weakness of *Question 7* Raises Another Questio

PORTLAND, ORE.—*Question 7* ran just six days at the Paramount Theater here, then was replaced by *The Lovers.* The reason? "People just did not attend" *Question 7,* wrote Watford Reed, church editor of the *Oregon Journal.*

He noted that the Greater Portland Council of Churches had distributed more than 75,000 discount tickets entitling bearers to reduced admission prices, that the theater had advertised the movie, and that the film got good newspaper reviews.

But *Question 7* did not get public support. It grossed the theater one-fourth as much the first day as *Not Tonight, Henry,* a film described as both "risque and burlesque

The writer quoted the theater manag as observing that he loses money on mar movies and that *Question 7* did better at th box office than some.

"But he still wishes that all the minister priests and rabbis in town had shaken the fingers at church members the week befo *Question 7* opened and ordered their peopl to stay away from it. That would have a sured its success at the box office.

"It makes you wonder," Mr. Reed co cluded. "Do church members want to di tate what other people see without botheri to support what they believe in?"

CENTRAL STATES

Church Women Hold Last Central States Convention

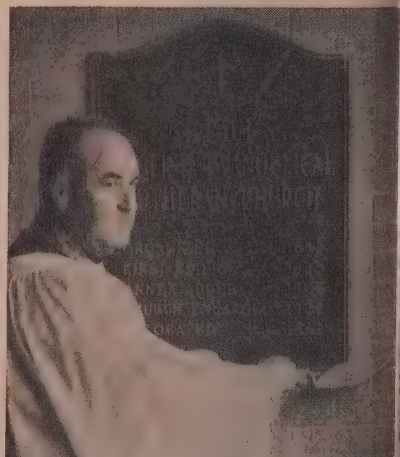
By MARTIN G. SCHROEDER

OMAHA, NEB.—Nearly 600 delegates and visitors attended the final United Lutheran Church Women's synodical convention at Grace Church, Lincoln, Neb., Oct. 4-5. Mrs. Fred Kloepper, of Lawrence, Kan., the president, and other incumbent officers were retained.

Speakers included Miss Ruth E. Christensen, NLC field worker in the mission to the Jews; Dr. Alfred W. Young, president of the Central States Synod; Mrs. Fred C. Wiegman, associate ULCW secretary; the Rev. Thomas Graham, recently returned from Malaya; Mrs. Otto Spehr, missionary to Liberia; and Dr. Melvin A. Hammarberg, of St. Paul, Minn., former Augustana Church world missions director.

New units were received from churches at Oshkosh and Uehling, Neb.; Tulsa, Okla., and Raytown, Mo. Membership is now about 9,500 in 177 local groups.

MORE THAN 500 attended the cornerstone



Pastor Clark puts St. Paul's plaque in plac

setting and plaque placement service at Paul's English Lutheran Church, Gra Island, Neb. The new church is schedul for completion next March. There will seats for 700 in the nave. A chapel w seat 150 and the fellowship hall 400. T Rev. Harvey Clark is pastor.

EFORMATION CHURCH, Kansas City, Mo., ce ground late in August for the first of a three-stage church plant. The Rev. ert Lesher, vice president of the South- Conference, spoke. The Rev. Robert milton is pastor.

ION CHURCH, Beloit, Kan., observed its anniversary on Sept. 10, and dedicated ew parish hall. Synod President Young the dedication preacher. The Rev. rge E. Eller is pastor.

ENTRAL SEMINARY, Fremont, Neb., was for the Theology in Life Lectures spon- d by the Lutheran Brotherhood Life In- nce Society Oct. 30-31. Speakers in- ded Dr. Don W. Holter, of the St. Paul ool of Theology, Kansas City, Mo.; Dr. e Lund, president of Bethany College, dsborg, Kan., and Dr. Jacob Jocz, of cliffe College, Toronto, Canada. Dr. ar Benson, former president of the Au- ana Church, was chaplain.

T. LUKE'S CHURCH, Emerson, Neb., wel- ed as pastor the Rev. Paul L. Lewis, alled by President Young, and dedicated ew parsonage.

ESURRECTION CHURCH, Gretna, Neb., ob- ed its 50th anniversary Oct. 1.

Pastor Hamilton turns earth at Kansas City

ST. PAUL'S CHURCH, Wayne, Neb., marked its 80th anniversary Sept. 17.

CLOTHING for Lutheran World Relief will be gathered Nov. 19 to 26. Box cars will be filled at various points in the synod territory.

NNESOTA

ew Braille Hymnal Used in Service for Blind in St. Paul

By PAUL LUTHER WETZLER

T. PAUL, MINN.—Blind church members he Twin Cities participated in a service St. Paul's Lutheran Church (Aug.) cele- ting the publication of the first Braille ion of the Lutheran *Service Book and nnal.*

ponsored by the Lutheran Braille Evan- sm Association, the service was believed e the first of its kind in this country.

he four-volume Braille edition was a t effort of the six member bodies of the ional Lutheran Council which first pub- ed the *Service Book and Hymnal* in 8. It marks the first time that an entire nnal and service book has been made ilable to the blind.

Among the four hymns sung by the blind congregation was one written 50 years ago by Fanny Crosby, a blind American hymn composer. The hymn's first line is: "Pass me not, O gentle Savior."

Dr. E. E. Ryden represented the Commission on Liturgy and Hymnal, which created the Lutheran book of worship.

Reading from his Braille hymnal, Arnold Paulson of St. Paul sang Frederick Faber's hymn "My God, how wonderful Thou art" with Miss Mabel Femrite, also blind, playing the piano accompaniment.

Conducting the service was the Rev. Carl C. Sunwall, pastor of St. Paul's and president of the Braille Evangelism Association.

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Sun. Eve. Fellowship 7:00 p.m.
Mon. thru Fri. 12:10 p.m.

MINNESOTA . . .

First resident of Central Conference's million-dollar home for senior citizens, Martin Luther Manor, was welcomed Sept. 27. Shown in photo at left are Dr. Paul Luther Wetzler, president; Mrs. Ruth Ross, first guest; Miss Ellen Erickson, executive secretary, and Miss Martha Knutson, resident administrator.

First Service at Tanner's Lake

Holy Cross Church, Tanner's Lake, held its first service Oct. 29 in Land Fall Village Hall. The Rev. Glen Floe is mission organizer.

Annual Reformation Festival sponsored by Lutheran churches of the Twin Cities was held Oct. 29 at Augsburg College Fieldhouse. The Rev. Robbin Skyles of Chicago, a Negro ULCA pastor, gave the address on "Here I stand." Inspirational hymn-singing and special anthems were conducted by Mr. Frederic Hilary.

Considerable interest has been aroused at the University of Minnesota in a series of lectures on "Luther: His Life and Theology," being presented by Dr. George B. Hall each Monday night at Luther Hall, student center recently completed by the National Lutheran Council.

An average of 2,000 students visit Luther Hall each week. Three chapel services are held daily. Seven thousand Lutherans are among the 30,000 students registered at the university.

Holy Trinity Church, St. Paul, celebrated its 75th anniversary on Oct. 8. Dr. C. H. Zeidler was the banquet speaker on Oct. 5. Speakers at anniversary services included two former pastors, Dr. William F. Gerberding and the Rev. George C. Koehler. The Rev. H. E. Carlson is pastor.

New Augustana Congregation

Christ the King Church, New Brighton, was organized by the Augustana Lutheran Church with first service held Sept. 10. Dr. Theodore E. Matson conducted the commissioning service for the Rev. Paul J. Olson, pastor.

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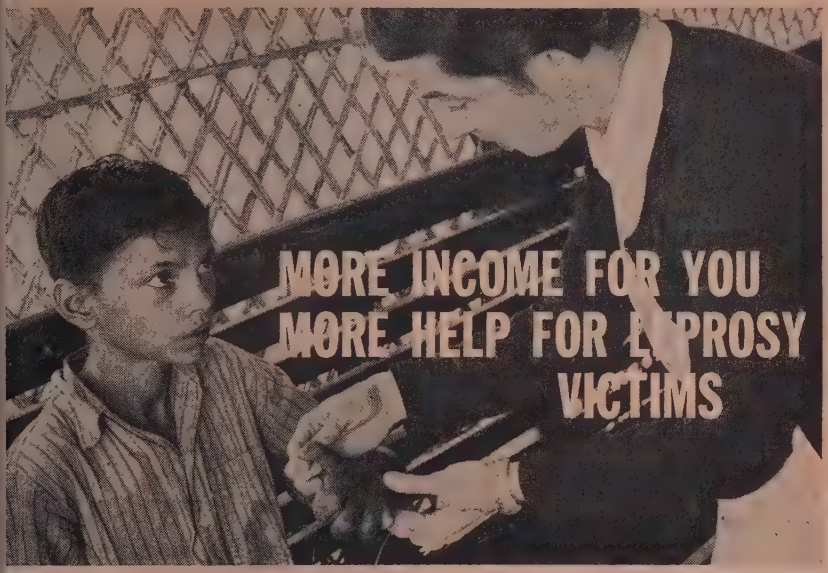

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Forell and Swanson Named Pastors' Retreat Speakers

By ALFRED J. BEIL

DES MOINES, IOWA—The annual pastors' pre-Lenten retreat of the merging synods in Iowa will be held at Messiah Church (Augustana), Burlington, next Feb. 18-20.

The Rev. Raynold Lingwall, president of the Iowa Conference, Augustana, reports that Dr. George W. Forell, of the School of Religion, State University of Iowa, and Prof. Theodore Swanson, of Augustana Seminary, have consented to appear on the program.

The Rev. Clyde Norrgard, Grace Church, Des Moines, will serve as chaplain, and Pastor John Kindschuh, Messiah Church, Burlington, will preach the communion sermon.

TWENTY-EIGHT church vocations leaders and officials of the Board of Higher Education participated in a Regional Church Occupations Conference at Excelsior Springs Oct. 9-11. Representatives from the Iowa Synod were the Rev. Don Zinger and Dr. and Mrs. Alfred J. Beil.

Psychiatrist to Serve Synod

HERBERT C. MERILLAT, M.D., member of St. John's, Des Moines, represented the Iowa Synod at a workshop in psychological services conducted by the Board of Higher Education in New York. He has been asked by the synodical board to serve as the psychiatric consultant to the Iowa Church Vocations Committee.

Dr. Merillat is a graduate of the University of Indiana School of Medicine. He specializes in psychiatry and maintains a pr

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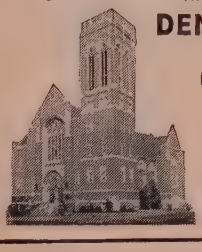

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Study to Probe Decline In Seminary Enrollments

MINNEAPOLIS—A two-year study project to be directed by a Lutheran educator will probe several phases of Christian ministerial training, including a search for causes of a decline in theological school enrollments in the United States and Canada.

Dr. Keith R. Bridston, a pastor of the American Lutheran Church, who is study secretary for the American Association of Theological Schools, accrediting association for Protestant seminaries in the U.S. and Canada, will be executive director of the research project.

The study will be conducted through the Lilly Endowment study for Pre-Seminary Education, which has been established in Minneapolis under a grant of $85,000 from Lilly Endowment, Inc., of Indianapolis, Ind.

practice. He is medical director of the rest Hospital in Des Moines.

STOR THEODORE A. YOUNGQUIST of Church, Cedar Rapids, has been ed a scholarship for three months of in Germany. Awarded by the Lun World Federation, the scholarship is nistered through the National Lutheran cil.

hile in Germany, January through ch, Pastor Youngquist will especially congregational programs of adult edun, and will look for ideas about relathe message of the Gospel into the daily ctivities of the individual. He will obthe Evangelical Academy movement.

ugustana Young People Sing Minnesota Capitol Steps

P. PAUL, MINN.—A thousand Augustana eran teen-agers sang hymns and recited Apostles' Creed on the steps of the nesota state capitol here.

he demonstration ended a parade that part of the annual convention of the nesota Conference Luther League.

hey received Holy Communion before mprovised altar in the St. Paul municipal torium. In the communion sermon, Dr. hard Kendall, Minneapolis, conference dent, told the teen-agers:

"No matter how a man like Nikita hshchev may rattle the sword or threaten he cannot destroy our confidence in an ipotent God in whom all power evenly resides, nor can he rob us of the he peace that is ours through faith in crucified Saviour.

"God has not abdicated his throne. He is in the driver's seat, no matter how h His enemies may rage. And Christ n our very midst today. That is the idence that is given us as we kneel to ve the Blessed Sacrament of His Body Blood."

onored guests at the convention inded many Luther Leaguers from ULCA regations.

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MARYLAND

Dr. Philip Watson Speaks At City Reformation Rally

By J. FRANK FIFE

BALTIMORE, MD.—Dr. Philip S. Watson, of Garrett Biblical Institute, Evanston, Ill., was the speaker at the Baltimore Reformation Rally, held Oct. 29 in the Lyric Theater. The event was sponsored by congregations of the United Lutheran Church, Augustana Lutheran Church, and American Luther Church.

EVANGELISM and urban church proble were discussed at the Eastern Confere meeting on Oct. 23. Pastor Howard Rit pusch preached the sermon.

NEW MEMBERS of the synodical Execut Board are the Rev. Raymond M. Mill Clear Spring, and the Rev. Carroll Kl Baltimore.

REDEEMER CHURCH, organized last Ma at Damascus, will be received formally i the synod by President J. Frank Fife Nov. 19.

ST. ANDREW'S CHURCH, Baltimore, l the cornerstone for its first unit on Oct.

REUBEN JESSOP was installed as execut secretary of the Lutheran Inner Mission St. Peter's Church, Northwood, on Oct. Dr. Henry J. Whiting, of the National L theran Council, spoke.

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PA.: WILKES-BARRE

Dean Fritch Resigns Post In Scranton-Wilkes-Barre

By CALVIN E. HUMBERT

WILKES-BARRE, PA.—The Rev. George Fritch, Jr., has resigned as dean of the Scra ton-Wilkes-Barre District, Ministerium Pennsylvania. Pastor Fritch served duri the difficult period of organization and justment to district activities, and his moval from the district is felt with regr

Pastor Fritch, who served St. Pete Church, Scranton, since 1946, has accepted call to Grace Church, Wyndmoor, in t Northwest Philadelphia District.

A NEW NURSING UNIT is in operation

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Hazleton Home for the Aged. Dedica- service was scheduled the afternoon of 5 in Christ Church, Hazleton, followed pen house at the home.

e unit contains two double and two rooms for guests who require nursing

e Hazleton Home is celebrating its fifth ersary.

NITED LUTHERAN CHURCH WOMEN of the ct met at St. John's Church, Honesdale. Charles Hensley, of Christ Church, es-Barre, was elected president.

ss FLORENCE BURNITE is the new case er for the Wilkes-Barre office of the eran Children's Bureau. Mrs. Kenneth is case worker with the aged at the eton Home.

t. PAUL C. EMPIE, executive director utheran World Action for the National eran Council, will speak at a Luther dinner in Elm Park Methodist Church, nton, on Nov. 11.

—CHANGES OF PASTORATE—

CENTRAL STATES

BREDER, JOHN. From Lindy-Niobrara rish, Neb. To Sherer Memorial Church, hapman, Kan.

IS, PAUL. Foreign missionary. To St. ike's Church, Emerson, Neb.

TENSEN, ERNEST. From Messiah hurch, Broadwater, Neb. To Grace hurch, Sutherland, Neb.

LLER, H. F. To Trinity Church, Win- le, Neb.

MITZ, CONRAD. To St. John's Church, ellington, Kan.

ESS, STANLEY D. From St. Luke's hurch, Emerson, Neb. To First (Au- stana) Church, Lafayette, Minn.

WNY, HENRY. From Grace Church, urley, Neb. To St. John's Church, Lan- m, and Zion Church, Diller, Neb.

NER, FRANK. From Prince of Peace hurch, Houston, Tex. To St. Mark's hurch, Midwest City, Okla.

FLORIDA

KE, DONALD F. From St. Peter's Church, Washington, D. C. To Messiah Church, Cocoa, Fla.

COOPER, JOHN C. From Faith Church, Tampa. To Newberry College, assistant professor.

GEORGIA-ALABAMA

ACHGILL, RICHARD G. To Zion Church, Silverhill, Ala.

LEFSTEAD, WALDEMAR H. From St. Paul's Church, Mobile, Ala. To Faith Church, Birmingham.

MARKLAND, ARNE K. From Holy Cross Church, Athens, Ga. Graduate study.

ILLINOIS

ECKARD, RALPH E. From Wilmette Church, Wilmette, Ill. To stewardship secretary of Illinois Synod.

ECKLUND, HARRY W. To Ebenezer (Au-

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CHANGES IN PASTORATE . . .

gustana) Church, Chicago, assistant past

McCLINTOCK, RALPH A. From University Illinois, dean of college. To Trin Church, Chicago Heights.

PETERSON, GERALD M. From clinical p toral training. To Faith Church, Jacks ville, Ill.

DECEASED

DR. EMIL E. FISCHER, 79, Senior the Ministerium of Pennsylvania, died 22 at his home in Mt. Airy, Philadelphia, He had been president of the Ministeri 1943-53, and was elected Senior in 1954

Dr. Fischer was born in Germanto Philadelphia, son of the Rev. C. G. Fisch He attended Muhlenberg College but a an illness enrolled at Rutgers College f which he was graduated in 1904. He graduated from Philadelphia Seminary 1907 and was ordained by the former N York and New England Synod. He ser Holy Trinity Church, Brooklyn, 1907- then was called to Christ Church, Al town, Pa., where he served until 1920.

He became a professor at Philadel Seminary and served there until 1943, w he was elected president of the Ministeri

Dr. Fisher served on many boards, c missions and committees of the United theran Church, including the Board of F eign Missions, the Common Service B Committee, the Commission on Moral Social Welfare, and the Commission Adjudication. He was the author of a b on social problems and wrote numer articles and theological studies. He recei honorary degrees from Rutgers Univers Muhlenberg College and Temple Univers

Surviving him are his wife, the for Anita Lins; a son, the Rev. Theodore pastor of Good Shepherd Church, Phila phia; a daughter, Mrs. Lawrence M. Re and five grandchildren.

Funeral service was conducted Oct. 2 Ascension Church, Philadelphia, by Henry H. Bagger, Dr. Samuel E. Kidd Dr. John D. Newpher. Burial was in W marsh Memorial Park.

R. MATHIAS PETER MOLLER, JR., n builder and a leading Lutheran lay-, died Oct. 20 in Hagerstown, Md. He 59.

r. Moller was president of M. P. Moller, pipe organ works founded by his late er. He was also president of the Hagers- Trust Company.

ng active in the United Lutheran rch in America, he was a former presi- of the Board of Foreign Missions and rmer member of the Board of Publica- He was a trustee of Gettysburg Semi- and of Susquehanna University, and a ner president of the Susquehanna Alumni ociation.

r. Moller was born in Hagerstown. He ded Staunton Military Academy and the ody Institute of Music. He was grad- d from Susquehanna University in 1921, received an honorary doctor of laws de- from Muhlenberg College in 1954.

rviving are his wife, the former Hilda kenzie; two sons, Kevin M., of Hagers- , and Mathias P. Moller, III, New York ; his mother, Mrs. Julia M. Greenlund ler; three sisters, Mrs. Mary Hanson, . John Wagaman and Mrs. Wilson Riley iels, and three grandchildren.

uneral service was conducted Oct. 23 at ohn's Church, Hagerstown, by the Rev. rge E. Whetstone, pastor, assisted by Dr. on P. Ard, Dr. W. P. Gerberding, and Ralph Loew. Burial was in Rose Hill etery, Hagerstown.

HE REV. BENJAMIN K. MOWRER, retired pastor of the Central Pennsyl- a Synod, died in Hanover, Pa., Oct. 20. native of Strasburg, Pa., he was or- ed by the former West Pennsylvania od in 1921 when he became pastor of nt Carmel Church, near Hanover. He ed in 1938. Previous to this ministry he Lutheran church he served in sev- congregations of the Evangelical de- ination in eastern Pennsylvania.

e is survived by three sons, Victor, Lloyd Harry, and by a daughter, Mrs. Richard e, all of Hanover and vicinity; by a brother Jacob, of Strasburg, and by grandchildren, great-grandchildren, and great-great-grandchildren.

Funeral services were conducted in Mount Carmel Church by the Rev. David A. Menges, pastor, assisted by Howard J. McCarney, president of the York Conference, and Dr. Ralph C. Robinson, secretary of the Central Synod. Burial was in Mt. Olivet Cemetery, Hanover.

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IN CONCLUSION . . . . . .

LET'S TAKE a minute to psychoanalyze ourselves. How did we become the sort of people we are? Where did we get our habits of thinking, our attitudes toward life, our personality? Ask yourself these questions.

All of us begin, of course, with the brain cells, nerve centers, glands, and heartbeat we inherit. Then come countless influences shaping us day by day: our parents, home life, friends, church, teachers, love affairs, work experiences.

Along with these primary influences, most people who have lively, well-stocked minds, who respond capably to new situations, are people who have read numerous books. This is the means by which our vast cultural inheritance lifts us above the limitations of our immediate environment.

An individual in the formative period of his thought life—perhaps from age 12 to 22, should read 1,000 books—all kinds, fiction, poetry, biography—feeding on the imagination and ideas of numerous writers. Among those many books there are likely to be scores that are excellent and important.

WHAT CHANCE have American teenagers of reading 100 books a year these days? Television captures them and absorbs most of their spare-time hours.

TV is probably capable of conveying ideas and stimulating imagination more swiftly than the pages of a book. But TV at present is at least 50 per cent a device of businessmen to push the sale of cereals, detergents, cathartics. It's seldom on TV that you meet authors who are giving you a wide range of their real thoughts and deepest experience. They are co-operating in a deceptive racket.

Perhaps you can guess where I stand regarding the small debate we have u front in *The Lutheran* this week (Eleanc Mora versus Robert Huldschiner). T in my opinion is leveling out the minc of Americans into a dull plateau. Th only way to rescue TV is to take it awa from advertisers and give it to th authors.

We would have to pay for TV pr grams, of course, if they were taken fro the ad men, just as we have to bu books. Probably most people pref ersatz programs free rather than the re thing at a price.

Under such circumstances, smart pa ents should bring home catchy books an put them in places where the youngste have to tumble over them. If childre discover the world spread out on printe pages, the phony TV world may lo its appeal. At least there's a chance.

EVERY AGE has had some mechanis for conveying to its young the though and imagination of its ancestors. Mar of the stories of the Old Testament, f instance, were told thousands of tim around the campfires and in the hom before they were written down. Tho stories weren't gimmicks to persuade pe ple to buy X-brand soap flakes.

If our children don't have access authentic images of life such as the gre story-tellers and poets can provide, v run the risk of developing a hollo civilization.

I recommend that we begin immec ately the great American TV strike. Tu the thing off and leave it off until th networks can come up with a new pla Maybe I exaggerate. People tell me the are sometimes good programs on TV. never saw one.

—ELSON RUFF

3

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